

A Dictionary of Angels

including the fallen angels



*"Magnificently informative...
offers endless delight
to all seekers
of wisdom and pleasure"*
—The Times of London

GUSTAV DAVIDSON

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Introduction

Some years ago when I started “collecting” angels as a literary diversion, it was certainly with no thought of serving as their archivist, biographer, and finally as their lexicographer. Such an idea did not occur to me—indeed, could not have occurred to me—until I had corralled a sufficient number of the heavenly denizens to make a dictionary of them feasible.

At first I thought that angels, named angels, were to be found only in the Bible. I soon learned that, on the contrary, the Bible was the last place to look for them. True, angels are mentioned frequently enough in both the Old and New Testaments, but they are not named, save in two or three instances. Virtually all the named angels in this compilation are culled from sources outside Scripture.¹

Of the books in the New Testament, while the Synoptic Gospels and the Pauline Epistles have been longtime favorites of mine, the book of Revelation always held a particular fascination for me, mainly because, I believe, of its apocalyptic imagery and involvement with angels. I read the book often. But one day, as I was leafing through its pages, my eye was arrested by verse 2, chapter 8:

And I saw the seven angels who stand before God;
And to them were given seven trumpets.

I laid the book aside and asked myself: who are these seven holy ones that stand before God? Has any biblical scholar identified them? Are they of the order of seraphim, cherubim, principalities, powers? And are they always the same seven who enjoy the privilege and eminence of closest proximity to the throne of Glory? And why seven? Were the seven planets the prototype? Or did the notion derive from the well-known chapter in Ezekiel 9: 2–11 which gives a terrifying picture of six “men” and a seventh “clothed in linen” whom God summoned to Jerusalem to “slay without pity”? Challenging, even intimidating, questions and ones that, I felt, ought not to be left unanswered. Meantime, the pursuit led me down many a heavenly brook. Over the years it served to unlock realms of gold I never suspected existed in Heaven or on earth.

Of the seven Revelation angels I had no difficulty in establishing the identity of three: Michael and Gabriel (in Scripture) and Raphael (in *The Book of Tobit*). The last-named angel, by a happy chance, identifies himself: “I am Raphael,” he discloses to his young charge Toby, “one of the seven angels who stand and enter before the glory of the Lord.” No declaration could be more authoritative or conclusive. And so, with three of the seven angels identified, the problem was to bring to light the remaining four.

1. The Koran names seven angels: Gabriel, Michael, Iblis or Eblis, chief jinn in Arabian mythology, counterpart of the Judaeo-Christian Satan; Malec or Malik, principal angel of Hell; the two fallen angels, Harut and Marut; and Malaku 'l-maut, angel of death, identified as Azrael. Contrary to popular belief and accreditation, the Koran does not name Israfil, lord of the resurrection trumpet.

I remembered reading somewhere of an angel called Uriel and that he was a "regent of the sun." He seemed a likely candidate. I was confirmed in this feeling when I came upon Uriel in *Paradise Lost* (111, 648 seq.) and found the archfiend himself providing warrant: "him Satan thus accosts./Uriel, for thou of those seav'n spirits that stand/In sight of God's high Throne, gloriously bright," etc. Poe's Israfel, "Whose heart-strings are a lute," was (or is) an Islamic angel,² and I wondered if that fact might rule him out. Then there was Longfellow's Sandalphon. In the poem by that name, Longfellow described Sandalphon as the "Angel of Glory, Angel of Prayer." A great angel, certainly: but, again, was he of an eminence sufficiently exalted to entitle him to "enter before the glory of the Lord"? That was the question. Vondel's *Lucifer*, Heywood's *The Hierarchy of the Blessed Angels*, Milton's *Paradise Lost*, Dryden's *State of Innocence*, Klopstock's *The Messiah*—all these works yielded a considerable quantity of the celestial spirits, some in the top echelons, like Abdiel, Ithuriel, Uzziel, Zephon; but I had no way of telling whether any of them qualified. Surely, I comforted myself, there must be some source where the answer could be found. Actually there were a number of such sources. I had only to reach out my hand for books in my own library. Instead, in my then state of pneumatic innocence, I looked far afield.

Since I was unacquainted at the time with anyone versed in angel lore, I decided to enter into correspondence with scholars and theologians who might help me. I picked half a dozen names at random from the faculty lists of local universities, seminaries, and yeshivas. I put the question squarely to them. The responses were a long time coming and hardly satisfying. "Not in my competence" was the way one biblical exegete put it. Another referred me to the minister of a Swedenborgian church in West Germany. From others I heard nothing. But one rather noted *maskil* came through handsomely with two sets of seven, each leading off with the familiar trio (Michael, Gabriel, Raphael), thus:

<i>First List</i>	<i>Second List</i>
Michael	Michael
Gabriel	Gabriel
Raphael	Raphael
Uriel	Anael (Haniel)
Raguel	Zadkiel
Saraqael	Orifiel
Remiel (or Camael)	Uzziel (or Sidriel)

I now had not only the seven angels I had been looking for but a *choice* of seven; and, in

2. Not a Koranic angel, as Poe mistakenly makes him out to be. Israfel is not mentioned in the Koran, and Poe's quotation from it must derive, presumably, from a *hadith* (traditional saying attributed to the Prophet) or from "Preliminary Discourse," George Sale's long introductory essay to his translation of the Koran. Scholars have pointed out that references to Israfel and tributes to him as the Angel of Music in Arabic lore were known to Poe as occurring in the works of the French poet, de Béranger (whom Poe quotes), and the Irish poet, Thomas Moore.

addition, the names of angels I had not heard of before.³ In the course of further correspondence I was apprised of a branch of extracanonical writings new to me: pseudepigrapha, particularly the three Enoch books, a veritable treasure-trove! *Enoch I* or the *Book of Enoch* (also called the *Ethiopic Enoch*, from the fact that the earliest version or recension of the book was found in Abyssinia) was the most readily available. It literally rioted in angel names—many of them, as I quickly discovered, duplications or corruptions of other names.

What were Enoch's sources? Did the patriarch (or whoever the author was to whom the Enoch books have been attributed) draw on his own lively imagination? (Certainly the 12-winged kalkydri and phoenixes were his invention.) Did he conjure his angels from the "four hinges of the spirit world?" Or did they come to him, as they have and still do to initiates, after a special, mystical concentration—a gift of grace, a charisma? I left that an open question, for the time being.

The Enoch books led me on to related hierological sources and texts: apocalyptic, cabalistic, Talmudic, gnostic, patristic, Merkabah (Jewish mystic), and ultimately to the grimoires, those black magic manuals, repositories of curious, forbidden, and by now well-nigh forgotten lore. In them, invocations, adjurations, and exorcisms were spelt out in full, often grossest detail, and addressed to spirits bearing the most outlandish names. The Church was not slow in pronouncing its curse on these rituals, although the authorship of one of the most diabolic of them was credited (without warrant, it is true) to a pope, Honorius the Third, who reigned during the years 1216–1227. The work is titled *The Grimoire of Honorius the Great*, and made its first appearance in 1629, some 400 years after the death of its reputed author. Arthur Edward Waite, author of *The Book of Ceremonial Magic*, cites the grimoire as "a malicious and somewhat clever imposture, which was undeniably calculated to deceive ignorant persons of its period who may have been magically inclined, more especially ignorant priests, since it pretends to convey the express sanction of the Apostolical Seat for the operations of infernal magic and necromancy."

All these goetic tracts yielded a boundless profusion of angels (and demons), and I soon had more of the fluttering creatures than I knew what to do with. In order to keep my work within sizable limits, I started weeding out (Heaven forgive me!) what I considered to be the less important names, or the ones about which little or no data could be found.

At this stage of the quest I was literally bedeviled by angels. They stalked and leaguered me, by night and day. I could not tell the evil from the good, demons from daevas, satans from seraphim; nor (to quote from a poem composed at the time) "if that world I could not hope to prove,/Flaming with heavenly beasts, holy and grim,/Was any less real than that in which I moved." I moved, indeed, in a twilight zone of tall presences, through enchanted forests lit with the sinister splendor of fallen divinities; of aeons and archons, peris and paracletes, elohim and avatars. I felt somewhat like Dante, in the opening canto of *The Divine Comedy*, when, midway upon the journey of his life, he found himself astray in a dusky wood. Or like some knight of old, ready to try conclusions with any adversary, real or fancied. I remember one occasion—it was winter and getting dark—returning home from a neighboring farm. I had cut

3. Subsequently, in other lists of the seven (*Enoch I*, *Esdras II*, etc.), I came upon the names of the following angels: Jophiel, Jeremiel, Pravuil, Salathiel, Sariel, Zachariel, and Zaphiel.

across an unfamiliar field. Suddenly a nightmarish shape loomed up in front of me, barring my progress. After a paralyzing moment I managed to fight my way past the phantom. The next morning I could not be sure (no more than Jacob was, when he wrestled with his dark antagonist at Peniel) whether I had encountered a ghost, an angel, a demon, or God. There were other such moments and other such encounters, when I passed from terror to trance, from intimations of realms unguessed at to the uneasy conviction that, beyond the reach of our senses, beyond the arch of all our experience sacred and profane, there was only—to use an expression of Paul's in I Timothy 4—"fable and endless genealogy."

Logic, I felt, was my only safe anchor in reality; but if, as Walter Nigg points out, "angels are powers which transcend the logic of our existence," did it follow that one is constrained to abandon logic in order to entertain angels?⁴ For the sake of angels I was ready to subscribe to Coleridge's "willing suspension of disbelief." I was even ready to drink his "milk of Paradise." But I was troubled. Never a respecter of authority, *per se*, particularly when it was backed by the "salvific light of revelation," I nevertheless kept repeating to myself that I was pitting my personal and necessarily circumscribed experience, logic, and belief (or nonbelief) against the experience, logic, and belief of some of the boldest and profoundest minds of all times—minds that had reshaped the world's thinking and emancipated it (to a degree, at any rate) from the bondage of superstition and error. Still, I was averse to associating myself with opinions and creeds, no matter how hallowed by time or tradition, or by whomsoever held, that were plainly repugnant to common sense. A professed belief in angels would, inevitably, involve me in a belief in the supernatural, and that was the golden snare I did not wish to be caught in. Without committing myself religiously I could conceive of the possibility of there being, in dimensions and worlds other than our own, powers and intelligences outside our present apprehension, and in this sense angels are not to be ruled out as a part of reality—always remembering that *we create what we believe*. Indeed, I am prepared to say that if enough of us believe in angels, then angels exist.

In the course of much reading in patristic lore I came upon a saying by St. Augustine. It is taken from his *Eight Questions* ("de diversis questionibus octoginta tribus"). I wrote down the saying on a piece of paper and carried it around with me for a long time, not as something I concurred in, but as a challenge. This is what Augustine said: "Every visible thing in this world is put under the charge of an angel." *Genesis Rabba*, 10, puts it somewhat differently: "There's not a stalk on earth that has not its [protecting or guardian] angel in heaven."

Here and there, wherever it suited his thesis or purpose, St. Paul found angels wicked (as in Ephesians 6, etc.). In Colossians 2:17 he warns us not to be seduced by any religion of angels. Furthermore, God himself, it appears, "put no trust in his servants . . . his angels he charged with folly" (Job 4:18). There was the further injunction in Hebrews 13, "Be not carried about with divers and strange doctrines." Sound advice! And I was fain to say to Paul, as Agrippa the king said to him (in Acts 26:38), "Almost thou persuadest me to be a Christian." But *whose*

4. Walter Nigg's article "Stay you Angels, Stay with Me," *Harper's Bazaar*, December 1962. The phrase derives from Johann Sebastian Bach's "Cantata for Michaelmas Day."

strange doctrines did Paul have in mind—Moses'?' Isaiah's? Koheleth's? Peter's? St. James'? And if it is Paul who thus exhorts us in Hebrews (a book once reputedly his), one might ask: is Paul a trustworthy counselor and guide—a man who, as he himself admits, was “all things to all men,” and who honored and repudiated angels in almost the same breath? One thing I soon realized: in the realm of the unknowable and invisible, in matters where a questioner is finally reduced to taking things on faith, one can be sure of nothing, prove nothing, and convince nobody. But more of this anon.

One of the problems I ran into, in the early days of my investigations, was how to hack my way through the maze of changes in nomenclature and orthography that angels passed through in the course of their being translated from one language into another, or copied out by scribes from one manuscript to another, or by virtue of the natural deterioration that occurs with any body of writing undergoing repeated transcriptions and metathesis. For example: Uriel, “presider over Tartarus” and “regent of the sun,” shows up variously as Sariel, Nuriel, Uryan, Jehoel, Owreel, Oroiael, Phanuel, Eremiel, Ramiel, Jeremiel, Jacob-Isra'el. Derivations and/or variations of Haniel, chief of principalities and “the tallest angel in Heaven,” may be set down in mathematical equations, to wit: Haniel = Anael = Anfiel = Aniyel = Anafiel = Onoel = Ariel = Simiel. The celestial *gabbai*, keeper of the treasures of Heaven, Vretil, turns out to be the same as, or can be equated with, or is an aphetic form of, Gabriel, Radueriel, Pravuil, Seferiel, Vrevoil. In Arabic lore, Gabriel is Jibril, Jabriel, Abrael, or Abru-el, etc. In ancient Persian lore he was Soroush and Revan-bakhsh and “the crowned Bahman,” mightiest of all angels. To the Ethiopians he is Gadreel.

Michael had a mystery name: Sabbathiel. He passed also for the Shekinah, the Prince of Light, the Logos, Metatron, the angel of the Lord, and as St. Peter (for Michael, also, like the prince of apostles, holds—or held—the keys of the kingdom of Heaven). In addition, as the earliest recorded slayer of the Dragon, Michael may be considered the prototype of the redoubtable St. George. To the ancient Persians he was known as Beshter, sustainer of mankind.

Raphael, “christened” Labbiel when God first formed him, is interchangeable with Apha-rope, Raguel, Ramiel, Azrael, Raffarel, etc. And, to make matters more complicated, our healing angel operated under a pseudonym, Azariah (as in *The Book of Tobit*). *The Zohar* equates Raphael with a king of the underworld, Bael.

The archangel Raziel, “chief of the Supreme Mysteries,” and “author” of the famous *Sefer Raziel* (Book of the Angel Raziel), answers to Akraziel, Saraqacl, Suriel, Galisur, N'Zuriel, and Uriel. The seraph Semyaza may be summoned up by the pronouncement of any of a string of variations on his name—Samiaza, Shemhazai, Amezyarak, Azael, Azaziel, Uzza.

Metatron, the “lesser YHWH” (i.e., the lesser God) and twin brother of Sandalphon, also had a mystery name, Bizbul. But Metatron had more than 100 other names (see Appendix) and in magical rites he could be invoked by any of them.

The leopard-bodied Camael (alias Shemuel, Simiel, Quemuel, Kemuel), while serving in Hell as a Count Palatine and ruler of the wicked planet Mars, served at the same time in Heaven as an archangel of the divine presence. It was Camael (Kemuel) who accompanied God with a

troop of 12,000 spirits at the promulgation of the Holy Law. This is vouched for in legend.⁵ According to another legend,⁶ Camael was destroyed by Moses when he tried to hinder the Lawgiver from receiving the Torah at the hand of God.

Satan paraded under, or hid behind, a bewildering array of forms and incarnations. The "prince of the power of the air," as Paul picturesquely dubs him, is our best example of a quick-change artist in guises and appellatives. In Zoroastrian theosophy he is Ahriman, enemy of man and God, a kind of ur-Satan (since Ahriman antedates by 1,000 years the Judaeo-Christian image of a prince regent of evil). In Leviticus, he is Azazel, the "goat of the sin offering." In Isaiah he is Lucifer (or, rather, mistakenly identified as Lucifer). In Matthew, Mark, and Luke he is Beelzebub, "lord of flies." In Revelation he is "that dragon and old serpent, the Devil." He is Mastema and/or Beliar in *The Book of Jubilees* and *The Book of Adam and Eve*. He is Sammael in *Baruch III*, *The Chaldean Paraphrase of Jonathan*, and *The Martyrdom of Isaiah*. In *Enoch* he is Satanail and Salamiel. In *The Apocalypse of Abraham* and *The Zohar* he is Duma as well as Azazel. In Falasha lore he is Suriel, angel of death. And he is Beliar or Beliel in *The Testament of the Twelve Patriarchs*, *The Zadokite Fragments* (where Mastema also figures as an alternate to Beliar), and *The Sibylline Oracles*. In the Koran he is Iblis or Eblis or Haris. And in Jewish tradition he is Yetzer-hara, the personified evil inclination in man. To Shakespeare (*I Henry IV*) he is the "Lordly monarch of the north"; to Milton (*Paradise Regained* IV, 604) he is the "Thief of Paradise"; to Bunyan (*Holy War*) he is Diabolus.⁷ But whatever his guise, the once familiar peripatetic of Heaven is no longer to be found there, as guest or resident; nor is it likely that the black divinity of his feet will ever again be sighted on the crystal battlements—unless he is forgiven and reinvested with his former rank and glory, an eventuality the Church forbids its followers to entertain as possible or desirable, since Satan and his angels have been cursed by the Savior Himself "into everlasting fire" (Matthew 25:41).

Hell itself, one adduces from *Enoch II*, *Testament of Levi*, and other apocryphal and pseudepigraphic works, is not located where one would ordinarily suppose it to be, i.e., in the underworld, but in the "northern regions of the 3rd Heaven," while Evil in its various aspects is lodged in the 2nd as well as the 3rd and 5th Heavens.⁸ The first 3 Heavens, according to the *Baruch Apocalypse* (*Baruch III*), are "full of evil-looking monsters." In the 2nd Heaven the fallen angels (the amorous ones, those that coupled with the daughters of men) are imprisoned and daily flogged. In the 5th the dread Watchers dwell, those eternally silent Grigori "who, with their prince Salamiel, had rejected the Lord."⁹ When Paul was caught up in the 3rd Heaven, he en-

5. Rf. Moses Schwab, *Vocabulaire de l'Angélologie*. According to Rabbi Abdimi, no less than 22,000 ministering angels descended on Mt. Sinai on this historic occasion (see *Midrash Tehillim* on Psalm 68).

6. Louis Ginzberg, *The Legends of the Jews* III, 110.

7. A recent writer, Jean Lhermitte (*True and False Possession*, 1963), holds that "The Prince of Darkness no longer appears as a personage . . . but disguises himself willingly, even preferably, under the appearance of corporate personalities or institutions."

8. C. E. S. Wood, the American poet, in his *Heavenly Discourse*, gives Satan's P.O. address as Washington, D.C. That was back in 1927. His Satanic Majesty may have moved since then.

9. This must have been in the "north of the 5th Heaven, for elsewhere in the same Heaven, whither Zephaniah claims a Spirit conveyed him, the Old Testament Prophet "beheld angels that are called Lords, and each had a crown upon his head as well as a throne shining seven times brighter than the sun"—quoted by Clement of Alexandria from the lost *Apocalypse of Zephaniah*.

countered there "angels of evil, terrible and without pity carrying savage weapons."¹⁰ In a word, at least 3 Heavens, or regions of at least 3 Heavens, were the abode of the eternally damned.

Now, to find Hell in Heaven should not have surprised this writer, or anyone with a smattering of Greek mythology, for the paradisiacal Elysian Fields, "residence of the shades of the Blessed," are in the immediate vicinity of Hades. A rabbinic commentary (*Midrash Tannaim*) vouches for the fact that Hell and Paradise are "side by side." This is close to what one finds in a commentary on Psalm 90 (*Midrash Tehillim*) where it is stated that there were seven things which preceded the creation of the world, and that among the seven things were Paradise and Hell, and that "Paradise was on the right side of God, Hell on the left." In a commentary on Ecclesiastes (*Yalkut Koheleth*) we learn that the two realms are actually only "a hand-breadth apart." This carefully calibrated survey is attributed to the Hebrew sage, Rab Chanina (Kahana), of the late 3rd century C.E.¹¹

How incongruous, indeed how anomalous it was to plant Hell in Heaven must have occurred finally to the Great Architect Himself for, one day, without fuss or fanfare, the entire apparatus of evil—the arsenals of punishment, the chief Scourgers, the apostate angels, the horned or aureoled spirits of wrath, destruction, confusion, and vengeance—was moved from the upper to the lower world, where (if it is not too presumptuous to say so) all such paraphernalia and personnel should have been installed in the first place.

The noted scholar R. H. Charles, in his introduction to Morfill's translation of *Enoch II*, observes in a footnote that "the old idea of wickedness in Heaven was subsequently banished from Christian and Jewish thought." True, and none too soon. For what assurance otherwise would the faithful have been given that, on arrival in Heaven, they would not be lodged in one of the enclaves of Hell?

Perhaps the best—or worst—example of the confusion to be found in noncanonical as well

10. The fact that in Paul's day there still were angels of evil in Heaven "carrying savage weapons" would lead one to suppose that the fighting on high did not end with Satan's rout, and that Michael and his hosts won a Pyrrhic victory, or at best a truce.

11. In this connection, the expression "Abraham's bosom" (Luke 16), interpreted as denoting "the repose of the happy in death," may be cited here. The Apostles' Creed affirms that Jesus descended to Hell after the Crucifixion, purportedly to liberate the "saints in chains" (the unbaptized patriarchs, Abraham among them) in order to transport them to Paradise. The parable in Luke presupposes that Abraham is already there; and the fact that the rich man in Hades (Dives) is able to converse with Abraham across the "great chasm" suggests that the chasm was not very wide, and that, hence, Heaven and Hell were very close to each other, at least within speaking distance. Purgatory, it will be noted, is not mentioned. The explanation is simple: it did not exist—not, anyway, until 604 C.E. Gregory the Great invented it. Perhaps invention is too strong a term. Gregory very likely appropriated the notion of an "upper Gehenna" from the ancient Jews, or from the empyrosis of the Greek stoics, or from the twelve cycles of purgation of Zoroaster. Be that as it may, Purgatory was made official—it was "legislated into existence"—by decrees at the Council of Lyons in 1274, at Florence in 1439, and again in the 1540's at the Council of Trent, and is today part of the religious belief of all or most Christians, except members of the Church of England which, in 1562, condemned Purgatory as "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We know of no angels, fair or foul, inhabiting or frequenting the place. According to Origen, it is reserved for souls waiting to be purged of the "lighter materials" of their sins "so that they may enter the kingdom of Heaven undefiled." The duration of souls in Purgatory, an indefinable time, may be cut down by indulgences, prayers, and paid masses. Jews have their *Yiskor*, which is a prayer for the repose of the dead and is recited on Yom Kippur, Sukkot, Passover, and Shavuoth. Where these Jewish dead are reposing is not clear. The Moslems have their *Al Aaraaf*, a region for "those who are [found] neither good nor bad, such as infants, lunatics, and idiots"—*Reader's Encyclopedia*, "Araf."

as canonical lore is the case of Satan. The Old Testament speaks of an adversary, *ha-satan*. It is a term that stood for an office; it did not denote the name of an angel. To the Jews of Biblical times the adversary was neither evil nor fallen (the Old Testament knows nothing of fallen angels), but a servant of God in good standing, a great angel, perhaps the greatest. However, he is nowhere named. In Job he presents himself before the Lord in the company of other unnamed "sons of God." There is no question of his being evil or apostate.¹² The one instance where *ha-satan* is given as *satan* without the definite article (I Chronicles 21), is now generally conceded to be a scribal oversight. In a word, the Old Testament did not name its angels, except in Daniel, a late, postexilic book. There only two angels are named: Michael and Gabriel (names, by the way, that owe their origin to Babylonian-Chaldean sources). In the New Testament, on the contrary, Satan is unequivocally a person, so named. Here he is no longer the obedient servant of God, the "prime in splendour," but the castout opponent and enemy of God, the Prince of Evil, the Devil incarnate.

The transformation of *ha-satan* in the Old Testament into Satan in the New, and the conflicting notions that arose as a consequence, are pointed up by Bernard J. Bamberger in his *Fallen Angels*: "The classic expositions of the Jewish faith have implicitly or explicitly rejected the belief in rebel angels and in a Devil who is God's enemy. . . . The Hebrew Bible itself, correctly interpreted, leaves no room for a belief in a world of evil powers arrayed against the goodness of God. . . . Historical Christianity, on the other hand, has consistently affirmed the continuing conflict between God and Satan." This continuing conflict between God and Satan, one might add, is little more than a recrudescence, with modifications, of the dualistic system that Christianity (along with Jewish sectarians of the post-Biblical era) inherited from Zoroastrianism.

Equally difficult to deal with was the question whether (and how many) other spirits in the celestial hierarchy were good or evil, fallen or still upright, dwellers of Heaven or Hell. This was a specially baffling problem and left me wandering about in a perpetual cloud of unknowing. A case in point: In *Enoch I*, 6, Remiel is styled "one of the leaders of the rebel angels." Farther along in the same book, Chapter 18, Remiel is metamorphosed into "one of the seven holy ones whom God set over those who rise." In Revelation 9, Abaddon/Apollyon is the "angel of the bottomless pit," suggesting an evil spirit in the sense of a destroyer; but in Revelation 20, Abaddon/Apollyon is manifestly good and holy, for here he is said to have "laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years" (in *The Greater Key of Solomon* Abaddon is "a name for God that Moses invoked to bring down the blighting rain over Egypt"!). Vondel, the Dutch Shakespeare (1587-1678), tells us in his *Lucifer* that Apollyon was known in Heaven, before he joined Satan, as the hierarch "of the snowy wings." To Bunyan in *Pilgrim's Progress* Apollyon is an out-and-out devil, *the* devil, just as he is

12. The hasidic rabbi Yaakov Yitzhak of Pzysha, known as the holy Yehudi (d. 1814), makes this clear when he declared that "the virtue of angels is that they cannot deteriorate." See Martin Buber, *Tales of the Hasidim, Later Masters*, p. 231. The fact that the adversary challenges God or questions Him does not, *ipso facto*, make the adversary evil or an opponent of God—just as, when Abraham and Job "put God to the question," they were not, on that account, regarded as evil men, or even as presumptuous men. See Harry M. Orlinsky's *Ancient Israel*, p. 30.

in secular writings generally.¹³ Other examples, to cite a handful: Ariel, "earth's great Lord" and an aide to Raphael in the curing of disease, is at the same time a rebel angel in charge of punishments in the lower world. Kakabel, a high holy prince who exercises dominion over the constellations, is in *Enoch* one of the apostates. The angel Usiel, Gabriel's lieutenant in the fighting on high, is designated a companion of the lustful luminaries who coupled with mortal women; in Zoharic cabala he is the cortex (averse demon) of Gog Sheklah, "disturber of all things." Among the rabbis the opinion is divided with regard to the 90,000 angels of destruction. Are they in the service of God or the Devil? *Pirke Rabbi Eliezer* inclines to the latter view. In the *Pirke* they are called "angels of Satan."

It is well to bear in mind that all angels, whatever their state of grace—indeed, no matter how christologically corrupt and defiant—are under God, even when, to all intents and purposes, they are performing under the direct orders of the Devil. Evil itself is an instrumentality of the Creator, who uses evil for His own divine, if unsearchable, ends. At least, such may be gathered from Isaiah 45:7; it is also Church doctrine, as is the doctrine that angels, like human beings, were created with free will, but that they surrendered their free will the moment they were formed. At that moment, we are told, they were given (and had to make) the choice between turning toward or away from God, and that it was an irrevocable choice. Those angels that turned toward God gained the beatific vision, and so became fixed eternally in good; those that turned away from God became fixed eternally in evil. These latter are the demons, they are *not* the fallen angels (an entirely different breed of recusants which hatched out subsequently, on Satan's defection). Man, however, continues to enjoy free will. He can still choose between good and evil. This may or may not work out to his advantage; more often than not it has proved his undoing. The best that man can hope for, apparently, is that when he is weighed in the balance (by the "angels of final reckoning"), he is not found wanting.¹⁴

Angels perform a multiplicity of duties and tasks. Preeminently they serve God. They do this by the ceaseless chanting of glorias as they circle round the high holy Throne. They also carry out missions from God to man. But many serve man directly as guardians, counselors, guides, judges, interpreters, cooks, comforters, dragomen, matchmakers, and gravediggers. They are responsive to invocations when such invocations are properly formulated and the conditions are propitious. In occult lore angels are conjured up not only to help an invocant strengthen his faith, heal his afflictions, find lost articles, increase his worldly goods, and procure offspring, but also to circumvent and destroy an enemy. There are instances where an angel or

13. In Jewish lore, abaddon is a place—sheol, the pit, or the grave; nowhere is it the name of an angel or demon. The term is personified for the first time in Revelation and appears as Abaddon (cap A). St. John makes Abaddon synonymous with Apollyon and declares it to be the Greek form of the same angel. The Confraternity edition of the New Testament adds here (Apocalypse 9:11): "in Latin he has the name Exterminans." On the other hand, *The Magus*, which offers a number of portraits of the archfiends in color, splits Abaddon and Apollyon into two separate and distinct "vessels of iniquity," showing Abaddon with tawny hair and Roman nose, Apollyon with russet beard and hooked beak.

14. According to Abbot Anscar Vonier in *The Teaching of the Catholic Church* (1964), angels still enjoy free will. This seems to be another or new interpretation of Catholic doctrine on the subject.

troop of angels turned the tide of battle, abated storms, conveyed saints to Heaven, brought down plagues, fed hermits, helped plowmen, converted heathens. An angel multiplied the seed of Hagar, protected Lot, caused the destruction of Sodom, hardened Pharaoh's heart, rescued Daniel from the lions' den, and Peter from prison. To come closer to our own times: it will be recalled that when Spinoza was "execrated, cursed, and cast out" from his community in Amsterdam for holding among other "heretical views" that "angels were an hallucination," the edict of excommunication against him was drawn up by the rabbis "with the judgment of the angels."

The might of angels, as made known to us in Targum and Talmud, is easily a match for the might of the pagan gods and heroes. Michael overthrew mountains. Gabriel bore Abraham on his back to Babylon, whither an unnamed angel later conveyed the prophet Habbakuk (by the hair) from Judea, to feed Daniel pottage.¹⁵ Jewish legend tells us that, during the siege of the Holy City by Nebuchadnezzar, "the prince of the world" (Metatron? Michael? or perchance Satan?) lifted Jerusalem "high in the air" but that God thrust it down again.¹⁶ We know from Revelation that seven angels of the wrath of God smote a "third part of the stars." The mighty Rabdos is able to stop the planets in their courses. The Talmudic angel Ben Nez prevents the earth from being consumed by holding back the South Wind with his pinions. Morael has the power of making everything in the visible world invisible. The Atlantean Splenditenes supports the globe on his back. Ataphiel (Barattiel), hierarch of Merkabah lore, keeps Heaven from tumbling down by balancing it on three fingers. The Pillared Angel (mentioned in Revelation) supports the sky on the palm of his right hand. Chayyiel, the divine angel-beast, can—if he is so minded—swallow the whole world in a single gulp. When Hadraniel proclaims the will of God, "his voice penetrates through 200,000 firmaments." It was Hadraniel who struck Moses "dumb with awe" when the Lawgiver caught sight of the dread luminary in the 2nd Heaven. As late as the 17th century, the German astronomer Kepler figured out (and somehow managed to fit into his celebrated law of celestial mechanics) that the planets are "pushed around by angels."

A brief word about the number of angels abroad in the world. Since the quantity, according to Church doctrine, was fixed at Creation, the aggregate must be fairly constant. An exact figure—301,655,722—was arrived at by 14th-century cabalists, who employed the device of "calculating words into numbers and numbers into words." This is a very modest figure if we regard stars as angels (just as the Apocalypics did: John in Revelation, Clement of Alexandria in *Stromata* VI, etc.) and include them in the total.¹⁷ Thomas Heywood in his *Hierarchy* cautions us metrically: "Of the Angels, th'exact number who/Shall undertake to tell, he shall grow/

15. See apocryphal additions to Daniel 5:86.

16. In 1291–1294 C.E., angels moved the house of the Virgin Mary from Nazareth to Dalmatia, thence to various parts of Italy, finally depositing it in the village of Loretto. The miraculous haulage is the subject of a canvas (now in the Morgan Library, New York), by the 15th–16th century artist Saturne di Gatti.

17. Rabbi Jochanan (Talmud *Hagiga* 14a) reminds us that, far from having ceased being formed at Creation, angels are born "with every utterance that goes forth from the mouth of the Holy One, blessed be He." The Jewish notion of a continuing act of Creation (as opposed to the *tota simul* doctrine of the early Church) is traditional in Talmud, and embraces not only angels but all things formed in the first six days. This is clear from a hymn found in *Greater Hechaloth* 4:2, where God is praised for not ceasing to create "new stars and constellations and zodiacal signs that flow and issue from the light of His holy garment."

From Ignorance to Error; yet we may/Conjecture." Albertus Magnus conjectured, and put "each choir at 6,666 legions, and each legion at 6,666 angels." But demons are winged horses of another color. Unlike the angels, these apes of God are capable of reproducing their kind. What is more, as Origen alerts us, "they multiply like flies." So today there must be a truly staggering horde of them. The problem of population explosion here is clearly something to worry about.¹⁸

As for the vernacular employed by angels, the odds favor Hebrew. In *The Book of Jubilees* and in *Targum Yerushalmi*, we learn that the language God used at Creation and in the Garden of Eden was Hebrew. Even the serpent spoke Hebrew, according to Midrash *Lekah Genesis* 31:1. So, inferentially, angels also spoke it, or speak it. The *Apocalypse of Paul* puts it precisely: "Hebrew, the speech of God and the angels." Indeed, in rabbinic lore, and in sundry secular writings, Hebrew is said to have been the language of all mankind up to the "confusion of tongues," an event that occurred at the building of the Tower of Babel in 2247 B.C.E. (as computed by Archbishop Ussher, noted 17th-century Irish theologian).¹⁹

That the Torah was originally conceived and set down in Hebrew is a widely postulated view among Jews, though disputed by Philo (who thought the language was Chaldean Aramaic) and by Muslims generally (who claim it was Arabic). St. Basil thought it was Syriac.²⁰ On the whole it is safe to say that the *lingua franca* of angels—of *all* spirits, in fact—is Hebrew. Some exegetes hold that angels, being monolingual, speak the holy tongue exclusively, not even understanding the closely related Aramaic (as specifically stated in *The Zohar* I, 92); other authorities contend differently. They point out that Gabriel, Metatron, and Zagzagel each had a knowledge of seventy languages.²¹ In recent times, Sandalphon was overheard conversing in Yiddish, the eavesdropper being the storyteller Isaac Bashevis Singer. Furthermore, we have it on the word of the Swedish mystic Swedenborg that angels not only speak Hebrew, they also write it. In his *Heaven and Its Wonders and Hell*, he avers that "a little paper was sent to me from Heaven on which a few words were written in Hebrew." This remarkable document, so far as is known, was never produced for public scrutiny, nor has it ever turned up among Swedenborg's effects.

Are angels immortal? In the opinion of most scholars, yes. But are angels eternal? No. God alone is eternal.²² Still, the life span of angels is a fairly long one, starting from the moment they were "willed into being" to the last crack of doom. But a number of angels have, mean-

18. Luther's followers, in a work entitled *Theatrum Diabolorum*, not satisfied with the then-current estimates of devils, raised the figure to 2.5 billion, later to 10,000 billion. A reassuring thought, provided by *Hagiga* 16a, is that while "demons beget and increase like men, like men they die."

19. At the Exodus and in the Wilderness, God also spoke Hamitic. He did this, it is said, in order to make Himself understood by the Egyptian Moses and by Hamitic-speaking Jews who made up the greater bulk of Moses' followers.

20. See *The Book of Adam and Eve*, p. 245.

21. Talmud *Sotah*, fol. 36, narrates that Gabriel taught Joseph seventy languages overnight. The angel Kirtabus (in Tyana's *Nuctemeron*) is described as a "genius of languages."

22. John of Damascus qualifies this by saying in his *Exposition of the Orthodox Faith*: "God alone is eternal, or rather, He is above the Eternal; for He, the Creator of times, is not under the dominion of Time, but above Time."

while, been snuffed out.²³ Thus God put an end to Rahab for refusing, as commanded, to divide the upper and lower waters.²⁴ God burned the angels of peace and truth, along with the hosts under them, as well as an entire legion of administering angels (*Yalkut Shimoni*), for objecting to the creation of man—a project the Creator had His heart particularly set on and was determined to carry through, although later He repented of the venture, as we learn from Genesis 6:6. God also annihilated a whole “globe of angels,” the Song-Uttering Choristers, for failing to chant the Trisagion at the appointed hour. And there is the case of a mortal doing away with an immortal: Moses, who in fact did away with two of them—Kemuel (already mentioned) and Hemah. This Hemah was the angel of fury “forged at the beginning of the world out of chains of black and red fire.” Legend has it that, after swallowing the Lawgiver up to the ankles, Hemah had to disgorge him at the timely intervention of the Lord. Moses then turned around and slew the vile fiend.

While there are numerous instances of angels turning into demons, as exemplified in the fall of one-third of the Heavenly hosts (Revelation 12), instances of mortals transformed into angels (named angels) are rare.²⁵ Four instances have come to light, three deriving from passages in Genesis and II Kings. The first relates to the patriarch Enoch, who was apotheosized into the god-angel Metatron. The second relates to the patriarch Jacob, who became Uriel, then Isra’el, “archangel of the power of the Lord” and chief tribune among the sons of God.²⁶ The third relates to the prophet Elijah, who drove to Heaven in a fiery chariot and, on arrival, was transformed into the angel Sandalphon.²⁷ The fourth instance, vouched for in *The Douce Apocalypse*, is that of St. Francis, who evolved into the angel Rhamiel.²⁸ Another instance is the transforming

23. The noted 12th-century Jewish poet and theologian, Judah ha-Levi (1085–1140) in his work called *The Book of Kuzari* (IV), taught that there were two classes or species of angels. He wrote: “As for the angels, some are created for the time being, out of the subtle elements of matter (as air or fire). Some are eternal (i.e., existing from everlasting to everlasting), and perhaps they are the spiritual intelligences of which the philosophers speak.” He goes on to say: “It is doubtful whether the angels seen by Isaiah, Ezekiel, and Daniel were of the class of those created for the time being, or of the class of spiritual essences which are eternal.” What were they then? one might ask. Saadia B. Joseph was of the opinion that they were visions seen during prophetic ecstasy rather than outward realities. In the view of St. John of Damascus (700?–754?), *Orthodox Faith*, angels are immortal, but “only by grace, not by nature.”

24. This “angel of insolence and pride” had two lives. He was deprived of the first for the reason given above. Two thousand years later, resuscitated but still obdurate, he reappears at the Exodus. Here he is drowned by God for espousing the cause of the Egyptians, which, as that nation’s tutelary angel, he was honor bound to do.

25. Origen’s belief in a “final restitution,” when God would forgive all his sinning creatures, even the most damned, opened the door to a return of Satan to his archangelic perch in the Heavenly purlieus. Because of this heretical belief Origen, it is said, was never canonized.

26. *Prayer of Joseph*.

27. Elijah-Sandalphon became the celestial psychopomp “whose duty it was,” says *Pirke R. Eliezer*, “to stand at the crossways of Paradise and guide the pious to their appointed places.”

28. According to Jewish tradition, all patriarchs, along with those who led exceptionally virtuous lives, attained angelic rank when they got to Heaven. This, however, has been disputed: “the belief that the souls of the righteous after death become angels has never been part of Jewish thought” (*Universal Jewish Encyclopedia* I, 314). That it was at one time part of patristic thinking can be deduced from Theodotus (*Excerpts*) to the effect that “those who are changed from men to angels are instructed for a thousand years by the angels, after they are brought to perfection” and that then “those who have been taught are translated to archangelic authority.”

of Anne, the Virgin's mother, into the angel Anas (*q.v.*). Mention might also be made here of three Biblical psalmists—Asaph, Heman, and Jeduthun—who showed up in Heaven, with their earthly names and occupations unchanged, as celestial choirmasters.

Regarding the sex or gender of angels, I was often hard put to arrive at any conclusion in the matter, even with the help of scholars. True, angels are pure spirits and so should be presumed to be bodiless and, hence, sexless.²⁹ But the authors of our sacred texts were not logicians or men of science; in the main, they were prophets, lawgivers, chroniclers, poets. They did not know how to represent invisible spirits other than by giving them visible, or tangible, embodiment: accordingly, they pictured angels in their own image (i.e., in the guise of men), acting and talking and going about their business—the Lord's business—the way men do.³⁰ Angels in Scripture, as a consequence, were conceived of as male.³¹ However, it was not long before the female of the species began putting in an appearance. In early rabbinic as well as in occult lore, there are quite a number of them: the Shekinah, for one. She was the "bride of God," the divine *inwohning* in man, who dwelt with lawfully wedded couples and blessed their conjugal union. There was Pistis Sophia ("Faith/Wisdom"), a high-ranking gnostic aeon, said to be the "pro-creator of the superior angels." There was Barbelo, consort of Cosmocrator, a great archon, "perfect in glory and next in rank to the Father-of-All." There was Bat Qol, the "heavenly voice" or "daughter of the voice" of Jewish tradition, a prophetess symbolized as a dove, who gave warnings and counsel when the days of prophecy were over. Another female power that comes to mind is the gnostic Drop or Derdekea. According to the *Berlin Codex*, Drop used to descend to earth on critical occasions "for the salvation of mankind." And there were the six left-side emanations of God, created to counterbalance the ten male emanations that issued from God's right side.³² And finally there was the vixen Eisheth Zenunim, angel of prostitution and mate of Sammael. In Hebrew, *eisheth zenunim* means "woman of whoredom" and the epithet applied with equal force to three other wives of Sammael: Lilith, Naamah, Agrat bat Mahlah.

29. In theology there are three classifications of spirit: (1) God, Who is divine spirit; (2) angels and demons, who are pure spirits; and (3) man, who is impure spirit.

30. In *The Zohar* (Vayera 101a) we read: "When Abraham was still suffering from the effects of the circumcision, the Holy One sent him 3 angels, in visible shape, to enquire of his well-being." And the text goes on to say: "You may perhaps wonder how angels can ever be visible, since it is written, 'Who makes his angels spirits' (Psalms 104:4). Abraham, however, assuredly did see them, as they descended to earth in the form of men. And, indeed, whenever the celestial spirits descend to earth, they clothe themselves in corporeal elements and appear to men in human shape." But it is difficult to reconcile the foregoing with the statement in *The Book of Jubilees* (15:27) that "all the angels of the presence and all the angels of sanctification" were already circumcised when they were created. On the issue of the materiality of angels, authorities have been divided. Those who believe that angels are composed of matter and form include Alexander of Hales, Bernard of Clairvaux, St. Bonaventura, Origen. Those who hold, to the contrary, that angels are incorporeal include Dionysius the Areopagite, John of Rochelle, Moses Maimonides, Maximus the Confessor, and William of Auvergne.

31. The Koran 53:27: "Those who disbelieve in the Hereafter [are those who] name the angels with the names of females."

32. In the texts of the early commentators, Moses of Burgos and Isaac Ben R. Jacob ha-Cohen, as in the supplement to *The Zohar*, there are also ten evil emanations (male), of which "only seven were permitted to endure." See Appendix.

This free-loving quartet constituted a kind of composite Jewish equivalent of the Sidonian Astarte.

Zoroastrianism, which was not averse to including females in its pantheon, had its Anahita, a lovely luminary characterized as "the immortal one, genius of fertilizing waters." Offsetting her was Mairya, evil harbinger of death, represented indiscriminately as male and female. She (or he) tempted Zoroaster with the kingdoms of the earth, just as, in Matthew 4, Satan tempted Jesus. Another angel of indeterminate sex was Apsu. In Babylonian-Chaldean mythology, Apsu was the "female angel of the abyss"; but, though female, she fathered the Babylonian gods and was at the same time the husband or wife of Tamat. She (or he) was slain finally by her (his) son Ea. A true *tumtum*!³³ It seems, also, according to *Genesis Rabba* and confirmed by Milton in *Paradise Lost* I, 423-424, that angels, at least some of them, were able to change their sex at will. *The Zohar* (Vayehi 232b) phrases it this way: "Angels, who are God's messengers, turn themselves into different shapes, being sometimes female and sometimes male."

To revert to the question as to whether angels have an existence outside Holy Writ, or apart from the beliefs and testimony of visionaries, fabulists, hermeneuts, ecstasies, etc. Such a question has been a debatable one from almost the start, even before the down-to-earth Sadducees repudiated them and the apocalyptic Pharisees acknowledged and espoused them. Aristotle and Plato believed in angels (Aristotle called them intelligences). Socrates, who believed in nothing that could not be verified by (or was repugnant to) logic and experience, nevertheless had his *daimon*, an attendant spirit, whose voice warned the marketplace philosopher whenever he was about to make a wrong decision.³⁴ Now, to invent an angel, a hierarchy, or an order in a hierarchy, required some imagination but not too much ingenuity. It was sufficient merely to (1) scramble together letters of the Hebrew alphabet; (2) juxtapose such letters in anagrammatic, acronymic, or cryptogrammatic form; (3) tack on to any place, property, function, attribute, or quality the theophorous "el" or "irion." Thus Hod (meaning splendor, like *zohar*) was transformed into the angel Hodiël. Gevurah (meaning strength) burgeoned into the angel Gevuraël or Gevirion. Tiphereth (meaning beauty) provided the basis for the sefira Tipherethiël. The lords of the various hierarchic orders came into being in similar fashion, Cherubiel becoming the eponymous chief of the order of cherubim; Seraphiel, the eponymous chief of the order of seraphim; Hashmal, of the hashmallim, etc. Countless "paper angels" or "suffix angels," many of them unpronounceable and irreducible to intelligent listing, were thus fabricated; they passed, virtually unchallenged, into the religious and secular literature of the day, to be accredited after a while as valid. In some cases they were given canonical or deuterocanonical status. The practice preempted no one from begetting *ex nihilo* and *ad infinitum* his

33. *Tumtum* is a Talmudic term for any spirit whose sex could not be easily determined. See M. Jastrow, *Dictionary of the Targumim, Talmud Babli and Yerusalmi, and the Midrashim Literature*.

34. In the Middle Ages, the most eminent scholars and divines ranged themselves on opposite sides of the question. And that is perhaps still true today; a belief in angels is part of the doctrine of three of the four major faiths—Christian (mainly Catholics), Jewish (mainly orthodox), Mohammedan.

own breed of angels, and putting them into orbit.³⁵ The unremitting industry of early cabalists in creating angels spilled over into the raiding of pagan pantheons, and transforming Persian, Babylonian, Greek, and Roman divinities into Jewish hierarchs. Thus the kerubim of the ancient Assyrians—those huge, forbidding stone images placed before temples and palaces—emerge in Genesis 3 as animate cherubim, guardian angels armed with flaming swords east of Eden and, later, in upper Paradise, as charioteers of God (after Ezekiel encountered them at the River Chebar). The Akkadian lord of Hell, the lion-headed Nergal, was converted into the great, holy Nasargiel, and in this acceptable guise served Moses as cicerone when the Lawgiver visited the underworld. Hermes, the good *daimon*, inventor of the lyre and master of song in Greek mythology, became in Jewish lore the angel Hermesiel and identified with David, “sweet singer of Israel.” The rabbinic Ashmedai derived from the zend Aeshmadeva. Etc., etc.

The Church, let it be said to its credit, tried to call a halt to the traffic, although the Church itself at one time recognized a considerable number of angels not in the calendar, and even permitted them to be venerated.³⁶ Scripture, as we have seen, gives the names of no more than two or three angels. That there may well be seven named angels in Scripture is the subject of a paper by this compiler; it is a thesis on which, admittedly, no two theologians are likely to agree.

In the “orthodox” count, fixed by the 6th-century pseudo-Dionysius (otherwise known as Dionysius the Areopagite),³⁷ there are nine orders in the celestial hierarchy. But there are other “authoritative” lists provided by sundry Protestant writers that give seven, nine, twelve orders, including such rarely encountered ones as flames, warriors, entities, seats, hosts, lordships, etc. The Dionysian sequence of the orders, from seraphim to angels (a sequence for which there is no Biblical warrant, and which Calvin summarily dismissed as “the vain babblings of idle men”) has likewise been shuffled about, some sources ranking seraphim last (rather than first), archangels second (rather than eighth), virtues seventh (rather than fourth or sixth), and so on.³⁸

Miracles, feats of magic, heavenly visitations, and overshadowings are often ascribed to

35. Isaac de Acco (13th–14th century), a disciple of Nahmanides, “laid claim to the performance of miracles by a transposition of Hebrew letters according to a system he pretended to have learned from the angels.” See A. E. Waite, *The Holy Kabbalah*, p. 53.

36. Certain early theologians like Eusebius (c. 263–c. 339) and Theodoret (c. 393–c. 458) opposed the veneration of angels, and a Church council at Laodicea (343–381?) condemned Christians “who gave themselves up to a masked idolatry in honor of the angels.” This, despite the fact that St. Ambrose (339?–397) exhorted the faithful, in his *De Viduis*, 9, to “pray to the angels, who are given to us as guardians.” In the 8th century, at the 2nd Council of Nicaea (787), there was another change of heart, for the worship of angelic beings was then formally approved. The practice, nevertheless, seems to have fallen into disuse. Today there is a trend in some ecclesiastical circles to revive it. The Dominican priest Pie-Raymond Régamey, author of *What Is an Angel?* (1960), thinks that veneration of angels is not a bad thing, but warns against the “danger of such devotion becoming superficial.”

37. The time that Dionysius lived and wrote has never been satisfactorily determined. Originally his writings were attributed to one of the judges of the Greek *areopagus* (court), whom Paul converted (Acts 17:34). But scholars, finding such dating untenable, moved the time ahead to the 6th century. However, according to a French legend cited by A. B. Jameson (*Legends of the Madonna*), “Dionysius the Areopagite was present at the death of the Virgin Mary,” which would place him back in the 1st century. The legend relates that “Dionysius stood around the bier beside the twelve apostles, the two great angels of death (Michael and Gabriel), and a host of lamenting lesser angels.”

38. Cf. varying sequences of the ninefold hierarchy offered by Augustine (*City of God*), Gregory the Great (*Homilia* and *Moralia*), Isidore of Seville (*Etymologiarum*), Bernard of Clairvaux (*de consideratione*), Edmund Spenser (*An Hymne of Heavenly Beautie*), Drummond of Hawthornden (*Flowres of Sion*), etc.

different angels.³⁹ Thus, the three "men" whom Abraham entertained unawares have been identified as God, Michael, and Gabriel; also, according to Philo, as the Logos, the Messiah, and God. In Matthew, the news of Mary being found with child of the Holy Ghost is conveyed to her spouse Joseph by the "angel of the Lord"; in Luke it is Gabriel who does the announcing—not to Joseph but direct to Mary who, however, seems to know nothing of the matter. The overnight destruction of the army of Sennacherib, numbering 185,000 men, ascribed in II Kings to the "angel of the Lord," has been laid to the prowess of Michael, Gabriel, Uriel, or Remiel. No one has yet, to the knowledge of this investigator, identified the specific "angel of the Lord" whom David saw "standing between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem" (I Chronicles 2:16). A good guess would be Michael, for that battle-ax of God, when he is not in Heaven assisting Zehanpuryu or Dokieli in the weighing in of souls, is busy on earth lopping off the heads of the unfaithful.⁴⁰

In their hurried exodus from Egypt, and in their encounter with Pharaoh's horsemen at the Red (Reed) Sea, the Hebrews were helped by "the angel of God, which went before . . . and behind them . . . in a pillar of fire and cloud" (Exodus 14). Here the identity of the angel of God poses no problem: he was Michael or Metatron, each the tutelary prince-guardian of Israel. However, Michael or Metatron did not fight alone: he had the aid of a swarm of "ministering angels who began hurling [at the pursuing or retreating Egyptians] arrows, great hailstones, fire, and brimstone."⁴¹ Present also, it is reported, were hosts of "angels and seraphim, singing songs of praise to the Lord," which must have helped considerably in turning the tide of battle. On the enemy side, harrying the Hebrews, was the guardian angel of Egypt, once holy but now corrupt. It appears though that Egypt had more than one guardian angel—four in fact, and that they all showed up, armed to the teeth. Various sources identify them as Uzza, Rahab, Mastema, and Duma. The fate of Rahab we know: he was drowned, along with the Egyptian horsemen. Mastema and Duma went back to Hell, where they had unfinished business to attend to. As for Uzza, some authorities say he was actually Semyaza, grandfather of Og, a leader of the fallen angels; and that since the Red Sea episode, and after his unfortunate affair with the maiden Ishtar (immortalized in song by Byron), he hangs head down between Heaven and earth in the neighborhood of the constellation Orion. Indeed, Graves and Patai in their *Hebrew Myths* say that Semyaza is merely the Hebrew form for the Greek Orion.

39. Miracles and magic were not always frowned upon by the Church, despite Jesus' exhortation against signs and wonders as a basis for belief (John 4:48). When Pico della Mirandola (1463–1494) declared that "no science yields greater proof of angels, purgatory, hellfire, and the divinity of Christ than magic and the Kabbalah," Pope Sixtus IV "was delighted and had the Kabbalah translated into Latin for the use of students of divinity" (Albert C. Sundberg, Jr., in *The Old Testament of the Early Church*, Harvard Theological Studies, 1964). However, a commission appointed by a succeeding pope, Innocent VIII, condemned at least ten of Pico's theses as "rash, false, and heretical." This seems to have been the attitude of the Church thereafter, the cabala being proscribed as a Jewish system of black magic, the "laboratory of Satan."

40. Tractate Beshallah, *Mekilta de Rabbi Ishmael*, vol. 1, p. 245.

41. Martin Buber, *Tales of the Hasidim, Later Masters*, chapter on Rabbi Yaakov of Sadagora. While God, naturally, rejoiced over the victory of His Chosen People, He did not like to see His angels crowing over it. Thus, the Talmudists describe God as silencing an angelic chorus that chanted hallelujahs when the Egyptian hosts met with disaster, by crying out: "How dare you sing in rejoicing when my handiwork [i.e., the Egyptians] is perishing in the sea!" [Rf. Ben Zion Bokser, *The Wisdom of the Talmud*, p. 117.]

Jacob's antagonist at Peniel was God, as Jacob himself finally figured out when day broke (Genesis 32:30). But our learned rabbis, after pondering the text, have concluded that the antagonist was not God but an angel of God, and that he was either Uriel, Gabriel, Michael, Metatron, or even Sammael, prince of death.⁴²

When Enoch was translated to Heaven, his angelic guide, according to Enoch's own testimony, was Uriel. But later on in the same book (*Enoch I*) Uriel turns out to be Raphael, then Raguel, then Michael, then Uriel all over again. Apparently they were the same angel, for Enoch throughout speaks of "the angel that was with me." But perhaps it is too much to expect Enoch to be consistent. He is, as we have seen, notoriously unreliable. True, we do not have his original scripts, or even early copies; the writings accredited to him have come down to us in a hopelessly corrupt form, much of it clearly "doctored" to conform to the views of interested parties. Still it is hard to believe he was a clear thinker or accurate reporter, although he purports to have been an eyewitness in many of the incidents he describes.

The habitat of angels proved equally perplexing. In the opinion of Aquinas, angels cannot occupy two places at the same time (theoretically it would not be impossible for them, being pure spirits, to do so). On the other hand, they can journey from one place to another, however far removed, in the twinkling of an eye. In angelology, one comes upon instance after instance where an angel is a resident of, or presides over, two or three Heavens simultaneously. Thus, in *Hagiga* 12b, Michael is the archistrateger of the 4th Heaven. Here he "offers up daily sacrifice." But Michael is also governor of the 7th and 10th Heavens. As for Metatron, he is reputed to occupy "the throne next to the throne of Glory," which would fix his seat in the 7th Heaven, the abode of God. But we find Metatron, like Michael, a tenant of the 10th Heaven, the *primum mobile*, which is likewise the abode of God—when, that is, God is not in residence in the 7th.

Gabriel, lord of the 1st Heaven, has been glimpsed sitting enthroned "on the left-hand side of God (Metatron's throne, then, must be on God's right)."⁴³ This would indicate that Gabriel's proper province is not the 1st but the 7th or 10th Heaven (it was in the 10th Heaven that Enoch beheld "the vision of the face of the Lord"). However, according to Milton in *Paradise Lost* IV, 549, Gabriel is chief of the angelic guard placed over Paradise, and Paradise being in the 3rd Heaven, we should, accordingly, find the enthroned Annunciator camping out there.

Logically, one should look for Shamshiel, prince of Paradise,⁴⁴ in zebul or sagun (the 3rd Heaven) where Azrael, suffragan angel of death, lodges, next to the Tree of Life. But some

42. There are any number of princes or angels of death. Prominent among them, besides Sammael, are Kafziel, Kezef, Satan, Suriel, Yehudiam, Michael, Gabriel, Metatron, Azrael, Abaddon/Apollyon. They are all under orders from God. When they fail to accomplish their mission, as in the case of Moses who refused to give up the ghost, then God Himself acts as His own angel of death. According to legend (Ginzberg, *The Legends of the Jews* III, 473), after God used His best arguments to persuade the aged Lawgiver that he would be better off dead than alive, and the Lawgiver still proving stubborn, God descended from Heaven (in the company of Michael, Gabriel, and Zagzagel) and "took Moses' soul with a kiss" (Jude 9). The legend goes on to say that God then buried Moses, but "in a spot that remained unknown, even to Moses himself."

43. It is here also "on the right hand of God the Father Almighty" that Jesus sits, according to the Apostles' Creed.

44. Other princes of Paradise include Johiel, Zephon, Zotiel, Michael, Gabriel.

sources place Shamshiel in charge of the 4th Heaven (also called zebul).⁴⁵ On the other hand, if we go by *The Book of Jubilees*, Shamshiel is chief of the Watchers, and so properly he would be overseeing the 2nd or 5th Heaven, where the Watchers dwell, “crouched in everlasting despair.” Furthermore, in the guise of Shemuïel (the archonic warden who stands at the windows of Heaven “listening for the songs of praise ascending from synagogues and houses of study below”), Shamshiel would be posted at the portal of the 1st Heaven. Which leaves Shamshiel where? Obviously, in an emergency, it would be difficult to locate him.

A final instance: Zagzagel or Zagzagael, prince of the Torah, “angel with the horns of glory,” is the celestial guard of the 4th Heaven—let us bear in mind that Shamshiel is already in charge at this level—and Zagzagel, being at the same time seneschal of the 7th Heaven, his stewardship of the 4th Heaven poses a knotty problem. Confusion without end! One is constrained to cry out, with the dying Goethe: “More light!”

A contemporary of the great Hillel, Ben Hai Hai (identified with another noted rabbi of his day, Ben Bag Bag) used to say: “According to the labor is the reward.”⁴⁶ Goethe in *Faust*, part 6, comforts his readers with a similar maxim: “Kühn das Mühen, herrlich der Lohn”—“Daring the labor, lordly the reward.”

If there is any reward for the labor of compiling this Dictionary, it is in the knowledge that every effort has been made to keep the sins of commission and omission down to a minimum (and no one knows better than the author how many sins may be committed in the course of such a work). There are still many problems left unresolved here. This is due either to the inaccessibility of much of the extant material in the field or to its indecipherability, or because the wit and wisdom to provide the solutions were wanting. Future investigators, better equipped, for whom some of the underbrush has been cleared away, may be able to provide the solutions, along with the names of additional angels that no doubt will turn up in new finds. I might interpose here (to paraphrase Rabbi Nathan’s famous dictum, “He who preserves a life preserves a world”) that the preserving of a single angel—not one of the “suffix” creatures—is like preserving a whole hierarchy. The task certainly is not an easy one, but it may prove easier than the one confronting this voyager when he started out on his quest, primed with only the scantiest notion of the labor that lay ahead.

A good way to conclude this *Apologia pro libro suo* is to quote from a recently published paper on the guise of angels. It was there intimated that “in view of the continuing hold of the supernatural over the minds of men, and the fact that a belief in the existence of angels (and demons) is an article of faith with two of our major world religions, and part of the tradition of at least four of them (Persian, Jewish, Christian, Muslim), it is highly probable that we shall have the winged creatures with us for a long, long time to come.” True, we may not always know whether we are in the presence of “a spirit of health or goblin damned,” whether we are being fanned by “airs from Heaven or blasts from Hell,” but it is best to be on guard. Even Satan, as Paul cautioned us, can show himself transformed into an angel of light.

45. In Peter de Abano, *Heptameron*, zebul is also a designation for the 6th Heaven.

46. *Pirke Aboth*, chapter 5, mishna 26.

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I would be remiss if I did not speak here of the help accorded me by the late H. D. (Hilda Doolittle), noted American poet long resident abroad. She was an avid reader in esoterica; also a devout believer in angels, whom she invoked by name and apostrophized in song. From Zurich, where she made her home for many years until her recent death, she sent me rare books in practical cabala "for our mutual benefit." Our friendship, though brief and late in coming, I count among my most cherished memories.

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A'albiel—an angel in the service of the archangel Michael. [Rf. M. Gaster, *Wisdom of the Chaldeans*.]

Aariel ("lion of God")—the name of an angel found inscribed on an Ophitic (gnostic) amulet alongside the name of the god Ialdabaoth (*q.v.*). [Rf. Bonner, *Studies in Magical Amulets*.]

Aba—an angelic luminary concerned with human sexuality and who may be invoked in cabalistic magical rites. Aba serves as a ministering angel to Sarabotes (who is Friday ruler of the angels of the air). [See Abalidoth. Rf. de Abano, *The Heptameron*; Barrett, *The Magus*; Masters, *Eros and Evil*.]

Ababaloy—an angel invoked in Solomonian incantation operations. Ababaloy is mentioned in the black-magic manual, *Grimorium Verum*.

Abachta (Abagtha)—in rabbinic writings, one of the 7 angels of confusion, the other 6 being Barbonah (Harbonah), Bigtha, Carcas, Biztha, Mehuman, and Zether. Abachta is also numbered among the "pressers of the winepress." [Rf. Ginzberg, *The Legends of the Jews* IV, 374.]

Abaddon (Abbadon, the "destroyer")—the Hebrew name for the Greek Apollyon, "angel of the bottomless pit," as in Revelation 9:10; and the angel (or star) that binds Satan for 1,000 years, as in Revelation 20. *The Thanksgiving Hymns* (a copy of which turned up among the recently discovered Dead Sea scrolls) speaks of "the Sheol of Abaddon" and of the "torrents of Belial [that] burst into Abaddon." The 1st-century apocryphon *The Biblical Antiquities of Philo* speaks of Abaddon as a place (sheol, hell), not as a spirit or demon or angel. In *Paradise Regained* (IV, 624) Milton likewise employs Abaddon as the name of a place, i.e., the pit. As far as is known, it was St. John, who first personified the term to stand for an angel. In the 3rd-century *Acts of Thomas*, Abaddon is the name of a demon, or of the devil himself—which is how Bunyan regards him in *Pilgrim's Progress*. According to Mathers, *The Greater Key of Solomon*, Abaddon is a name for God that Moses invoked to bring down the blighting rain over Egypt. The cabalist Joseph ben Abraham Gikatilla denominates Abaddon as the 6th lodge of the 7 lodges of Hell (*arka*), under the presidency of the angel Pasiel (*q.v.*). Klopstock in *The Messiah* calls

Abaddon "death's dark angel." A reference to Abaddon's "hooked wings" occurs in Francis Thompson's poem "To the English Martyrs." [See Apollyon.] Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of demons of the underworld hierarchy, where he is equated with Samael or Satan. [Rf. De Plancy, *Dictionnaire Infernal*; Grillo, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 128.] In the latter work, Abaddon is the "Destroying Angel of the Apocalypse." In Barrett, *The Magus*, Abaddon is pictured, in color, as one of the "evil demons."

Abadon—a term for the nether world (see Abaddon). The spelling here (with one 'd') is from *The Zohar* (Deuteronomy 286a).

Abagtha [Abachta]

Abalidoth—a celestial luminary who, like the angel Aba (q.v.), is concerned with human sexuality. Abalidoth is a minister-angel serving King Sarabotes, Friday ruler of the angels of the air. [Rf. Barrett, *The Magus II*; Masters, *Eros and Evil*.]

Abalim (Arelim)—an order of angels known in Christian angelology as thrones. The equation is put thus in *The Magus*. "Thrones, which the Hebrew call Abalim, that is, great angels, mighty and strong." The chief intelligences (i.e., angels) of the order are Zaphkiel and Jophiel (qq.v.).

Aban—in ancient Persian lore, Aban is (or was) the angel of the month of October. He governed also the 10th day of that month. [Rf. Hyde, *Historia Religionis Veterum Persarum*.]

Abariel—in ceremonial magic tracts, an angel used for invoking. The name Abariel is found inscribed on the 2nd pentacle of the moon. [Rf. Mathers, *The Greater Key of Solomon*.]

Abaros [Armaros]

Abasdarhon—supreme ruling angel of the 5th hour of the night. [Rf. Waite, *The Lemegeton*.]

Abathur Muzania (Abyatur)—in Mandaean cosmology, the *uthra* (angel) of the North Star. He presides over the scales in which the human soul is weighed at the death of the body. Cf. Ashriel and

Monker (the latter, the Mohammedan black angel), both credited with performing a similar task. [Rf. Drower, *The Mandaean of Iraq and Iran*.]

Abay—an angel of the order of dominations (dominions), invoked in cabalistic conjuring rites.

Abbadon [Abaddon]

Abbadona—a fallen angel, a seraph, at one time the chosen companion of the faithful Abdiel (q.v.). In Klopstock, *The Messiah*, Canto 21, Abbadona, not wholly committed to the rebellion and constantly bemoaning his apostasy, is called "the penitent angel." It should be pointed out, however, that a fallen angel cannot repent—not, at least, in Catholic doctrine—for once an angel sins, he is "fixed eternally in evil" and his mind, accordingly, can think evil only.

Abbaton—a name of God or of a holy angel employed in Solomonian conjurations to command demons. [Rf. Mathers, *The Greater Key of Solomon*.] The word has the meaning of death and, in this sense, Abbaton is Death and a guardian spirit in Hell. [Rf. the Coptic *Book of the Resurrection of Christ by Bartholomew the Apostle*, segments of which are quoted by M. R. James in *The Apocryphal New Testament*.]

Abdals ("the substitutes")—in Islamic lore, the name given to 70 mysterious spirits whose identities are known to God alone, and through whose operations the world continues to exist. When one of these divine entities dies (the Abdals are not, apparently, immortal), another is secretly appointed by God to replace him. Of the 70, two score reside in Syria. (Cf. "The Just" in Jewish folklore, and the Lamas of India.)

Abdia ("servant")—the name of an angel that appears on the external circle of the pentagram of Solomon. Abdia is listed in Figure 156 in Waite, *The Lemegeton*. The listing of an angel in a book of black magic does not mean necessarily that he is evil. Many good and great angels are so listed; also, many good and great angels are in Hell, stationed there to serve God's purpose—just as there are evil angels in certain quarters in Heaven (the grigori, for example).



Angel with the Key of the Abyss by Albrecht Dürer. Gravure on wood, in the Bibliothèque Nationale. The angel is Abaddon/Apollyon. From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

Abdiel ("servant of God")—the earliest traceable reference to Abdiel as an angel is in *The Book of the Angel Raziel*, a Jewish cabalistic work of the Middle Ages written in rabbinic Hebrew, the authorship credited to Eleazor of Worms. In *Paradise Lost* V, 805, 896, Abdiel is the "flaming seraph" who routs Ariel, Arioc, and Ramiel (rebel angels among Satan's hosts) on the first day of fighting in Heaven. Satan himself reels from Abdiel's "mighty sword stroke." Milton hails the seraph as "faithful only hee; among innumerable false, unmov'd, / Unshak'n, unseduc'd" (896–897). West in *Milton and the Angels*, p. 124, states that Abdiel as an angel was invented by Milton; however, on p. 154, Professor West correctly points out that Abdiel is to be found in *The Book of the Angel Raziel* (*op. cit.*). In the Bible (I Chronicles), Abdiel is not the name of an angel but of a mortal, a Gedit, a resident of Gilead. This is doubtlessly the original source for the name. Abdiel figures as an angel in Anatole France's fictional *The Revolt of the Angels*. Here Abdiel is known as Arcade.

Abdizriel (Abdizuel)—in the cabala, one of 28 angels ruling the 28 mansions of the moon. [Rf. Barrett, *The Magus*.] For the names of all 28 angels, see Appendix.

Abedumabal (Bedrimulael)—in the goetic tract *Grimorium Verum*, an angel invoked in magical prayer.

Abel ("meadow")—souls on arrival in Heaven are judged by Abel, who is one of 12 powers engendered by the god Ialdabaoth (*q.v.*). He is also of the angels of the 4th Heaven ruling on Lord's Day and invoked from the east. In *The Testament of Abraham* 13:11, Abel is the angel "before whom every soul must appear for judgment after Enoch, the heavenly scribe, fetches the book containing the record of the soul in question." [Rf. Doresse, *The Secret Books of the Egyptian Gnostics*; Barrett, *The Magus* II.]

Abelech (Helech)—in occult lore, a name of God or of an angel invoked to command demons. [Rf. Mathers, *The Greater Key of Solomon*.]

Abezi-Thibod ("father devoid of counsel")—in early Jewish lore, Abezi-Thibod is another name for Samael, Mastema, Uzza, and other chief devils. He is a powerful spirit who fought Moses in Egypt, hardened Pharaoh's heart and assisted Pharaoh's magicians. He was drowned (with Rahab, *q.v.*) in the Red (i.e., Reed) Sea. With Rahab, he shares the principdom over Egypt. In *The Testament of Solomon* (*Jewish Quarterly Review*, London, 1889, XI), Abezi is the son of Beelzeboul (Beelzebub) and the demon of the Red Sea: "I am a descendant of the archangel," he declares.

Abheiel—one of the 28 angels ruling the 28 mansions of the moon.

Abiou—corresponding angel of Eiael (*q.v.*).

Abiressia—in gnostic lore, Abiressia is one of 12 powers engendered by the god Ialdabaoth. [See Abel. Rf. Doresse, *The Secret Books of the Egyptian Gnostics* II.]

Ablati—in Solomonian magical tracts, an angel invoked in the Uriel conjurations. He is "one of four words God spoke to his servant Moses," the other 3 words being Josta, Agla, and Caila. [Rf. *Grimorium Verum*; Shah, *The Secret Lore of Magic*; Waite, *The Book of Ceremonial Magic*.]

Aboezra—an angel so named in *The Book of Ceremonial Magic*—"the most holy Aboezra." He is invoked in the benediction of the Salt, as prescribed in the *Grimorium Verum*.

Abracadabra ("I bless the dead")—one of 3 holy names invoked in the conjuration of the Sword. The word is one of the most ancient in magic; it derives, so it is said, from the Hebrew "ha brachah dabarah" ("speak the blessing"). As an amulet or charm, inscribed on parchment, it was hung around the neck to ward off disease. The invocant, when chanting the word, reduced it letter by letter until he had only the final "A" left. [See Abraxas.]

Abrael [Abru-El]

Abagateh—a spirit or angel invoked in Solomonian prayer by the Master of the Art. [Rf. Mathers, *The Greater Key of Solomon*.]

Abramus [Abrimas]

Abrasiel—an angel of the 7th hour of the day, operating under the rulership of Barginiel. [Rf. "The Pauline Art" in Waite, *The Book of Ceremonial Magic*, p. 67.]

Abrahas (Abraxis, Abrasax, etc.)—in gnostic theogony, the Supreme Unknown; in Persian mythology, the source of 365 emanations. The name Abrahas is often found engraved on gems and used as an amulet, or for incantation. In the cabala, he is the prince of aeons. He is encountered in *The Sword of Moses*, *The Book of the Angel Raziel*, and other tracts of magic and mysticism. According to the older mythographers, Abrahas is, or was, a demon, and placed with the Egyptian gods. The word "abracadabra" is reputedly derived from Abrahas. Originally it was a word expressing, in the gnostic system, the aeons or cycles of creation; in a deeper sense, it served as a term for God. The gnostic writer Basilides, who is said to have invented Abrahas, according to Forlong, *Encyclopedia of Religions*, claims that Abrahas was the archon-ruler of 365 Heavens, and acted as mediator between the animate creatures of the earth and the godhead. [See pictorial representation of a cock-headed Abrahas in Budge, *Amulets and Talismans*, p. 208.]

Abrid—in occult lore, an angel of the summer equinox, effective especially as an amulet against the evil eye. [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 139, where Abrid is listed with half a dozen other *memunim*, i.e., deputy angels.]

Abriel—one of the angels of (or formerly of) the order of dominations, invoked in cabalistic rites. [Rf. *The Sixth and Seventh Books of Moses*.]

Abrimas—an angel invoked at the close of the Sabbath. [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 139.]

Abrinael [Abrunael]

Abru-El ("power of God")—the Arab equivalent for Gabriel. [Rf. Forlong, *Encyclopedia of Religions*.]

Abrunael—one of the 28 angels ruling over the

28 mansions of the moon. See Appendix for a list of all 28 ruling angels.

Absinthium—the Latin form for Wormwood (*q.v.*).

Abtelmoluchos [Temeluch]

Abuhaza—in occultism, an angel ministering to Arcan, the latter being ruler of the angels of the air on Monday. He is subject to the West Wind. [Rf. Barrett, *The Magus*.]

Abuionij—in *The Sixth and Seventh Books of Moses*, and other occult works, an angel serving in the 2nd Heaven.

Abuiori (Abuioro)—in ritual magic, a Wednesday angel resident in either the 2nd or 3rd Heaven (according to different sources). He is to be invoked from the north. [Rf. de Abano, *The Heptameron*; Barrett, *The Magus II*.]

Abuliel—in Jewish occult lore, the angel in charge of the transmission of prayer. He is mentioned in Joffe and Mark, *Great Dictionary of Yiddish Language I*. Since he is not mentioned in Margouliath, *Malache Elyon* (Heavenly Angels), or in any of the hechaloth tracts that have so far come to light, or in Trachtenberg, *Jewish Magic and Superstition*, or in any of Gershom Scholem's works, Abuliel cannot be regarded as an angel of great importance. The supreme angels of prayer are Akatriel, Metatron, Raphael, Sandalphon, Michael, and Sizouze. It is possible that Abuliel assisted one of the foregoing.

Abuzohar—one of the angels of the moon, serving on Monday and responsive to invocations in ritual magic. [Rf. *Les Admirables Secrets d'Albert le Grand*.]

Acclamations—according to Robert Fludd in his *Utriusque cosmi majoris et minoris historia*, the acclamations are one of 3 primary angelic hierarchies, each hierarchy being subdivided into 3 secondary hierarchies. Fludd calls the other 2 primary hierarchies voices and apparitions.

Accusing Angel, The—usually the accusing angel is the adversary (*ha-satan*), as in Job. He is also Sammael or Mastema (*q.v.*). The hasidic

Rabbi Zusya, in referring to *Pirke Aboth* (Sayings of the Fathers), recalls the dictum that "every sin begets an accusing angel."

Achaiah ("trouble")—in the cabala, one of 8 seraphim; he is the angel of patience and the discoverer of the secrets of nature. His corresponding angel is Chous. For Achaiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 260. In the New Testament, Achaiah is a Roman province. Paul visited the churches in that region (Acts 18:12, 27).

Achamoth—one of the aeons, and a daughter of Pistis Sophia (q.v.). In Ophitic gnosticism, Achamoth is the mother of the evil god Ildabaoth. [Rf. King, *The Gnostics and Their Remains*.]

Achartiel and **Achathriel**—angelic names found inscribed on oriental charms (*kameoth*) for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Achazriel—an angel who serves as usher in the celestial court. [Rf. *Deuteronomy Rabba*.]

Achelial—an angel whose name is found inscribed on the 1st pentacle of the planet Venus. [Rf. Mathers, *The Greater Key of Solomon*.]

Achides—this angel has his name inscribed on the 3rd pentacle of the planet Venus. [Rf. Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon*.]

Achsah—a spirit of benevolence invoked in prayer by the Master of the Art in Solomonic conjurations. [Rf. Mathers, *The Greater Key of Solomon*.]

Achtariel [Akatriel]

Achusaton—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, see Appendix.

Aciel—one of the 7 underworld planetary sub-rulers, called Electors by Cornelius Agrippa, serving under the overlordship of the angel Raphael. [Rf. Conybeare, *The Testament of Solomon*.]

Aclahaye—genius of gambling; also one of the genii of the 4th hour. [Rf. Apollonius of Tyana, *The Nuctemeron*.]

Acrabiel—an angel governing one of the signs of the zodiac. [Rf. Agrippa, *Three Books of Occult Philosophy* III.]

Adabiel—in *The Hierarchy of the Blessed Angels*, one of the 7 archangels. Probably another form for Abdiel (q.v.). Adabiel has dominion over the planet Jupiter (other sources give Mars). He is sometimes equated with Zadkiel, or even with the king of Hades, Nergal.

Adad—in Assyro-Babylonian mythology, the divinity of thunder; also "lord of foresight." [Rf. Huyghe, *Larousse Encyclopedia of Mythology*, p. 59.]

Adadiyah—one of the more than 100 names of Metatron.

Adam ("man")—in *The Book of Adam and Eve* I, 10, Adam is called "the bright angel." In *Enoch II*, he is a "second angel." When he was created, Adam reached from "the earth to the firmament," according to the midrash *Bereshith Rabba*. In the cabala, Adam is the 6th sephira Tiphereth (meaning "beauty"), according to Pistorius. Adam's dust, declared Rabbi Meier, was gathered from all parts of the earth. Talmud records that Adam was originally androgynous and the exact image of God (Who was likewise conceived as androgynous). The story in *The Apocalypse of Moses* is that Adam was whisked to Heaven by Michael in a fiery chariot. Another legend is that he was fetched from Hell by Jesus and transported to Heaven along with the other "saints in chains." Still another legend, recounted in the *Revelation of Moses* (Ante-Nicene Fathers Library, 8) is that Adam was buried by 4 angels—Uriel, Gabriel, Raphael, Michael. In Mathers, *The Kabbalah Unveiled*, the 10 sefiroth, in their totality, represent or constitute the archetypal man, Adam Kadmon.

Adam's Angel [Raziel]

Adatiel—an air spirit invoked in ritual magic. In the goetic tract the *Black Raven*, Adatiel is pictured as habited in a "billowing black-and-white mantle," but in the *Magia* [Rf. Butler, *Ritual Magic*] he is pictured in a "billowing blue mantle."

Adeo—an angel of the order of dominations, according to *The Sixth and Seventh Books of Moses*. Adeo is invoked in magical rites.

Adernahael (Adnachiel?)—this angel was given by God a magical formula, set down in an Ethiopian amulet, for the cure of colic and stomach trouble. [Rf. Budge, *Amulets and Talismans*, p. 186.]

Adhaijijon—an angel of the Seal, invoked in conjuring rites. [Rf. *The Sixth and Seventh Books of Moses*.]

Adhar—one of the many names of the angel Metatron (q.v.).

Adiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Adimus—at a church council in Rome in 745 C.E., Adimus was one of a half-dozen reprobated angels, the others including Uriel (sic), Raguel, Simiel. The bishops who invoked these angels, or approved their veneration, were excommunicated. [Rf. Heywood, *The Hierarchy of the Blessed Angels*.]

Adir (Adiri, Adiron, Adi)—an angel invoked in conjuring operations by a progressive shortening of his name; also one of the many names for God. [See Adiririon.]

Adirael ("magnificence of God")—one of the 49 spirits (once exalted) now serving Belzebud, sub-prince of Hell. [Rf. Mathers, *The Book of the Sacred Magic of Abra-Melin the Mage*, p. 108.]

Adiram—an angel invoked in the benediction or exorcism of the Salt. [Rf. *Grimorium Verum*.]

Adiriah—an angel resident in the 7th Heaven. [Rf. Margouliath, *Malache Elyon*.]

Adiriel—an angel resident in the 5th Heaven, according to *The Zohar*. [See Adiririon.]

Adirir(i)on (Adir, Adriron)—angelic chief of "the might of God;" also a name for God. Adiririon is invoked as an amulet against the evil eye. He is said to be a guard stationed at one of the halls or palaces of the 1st Heaven. According to Margouliath, *Malache Elyon*, Adiririon may be

equated with Adiriel [Rf. Scholem, *Major Trends in Jewish Mysticism*; Trachtenberg, *Jewish Magic and Superstition*.] In *Sefer Raziel* (The Book of the Angel Raziel), Adirion or Adiririon is a "trusty healing-God, in whose hands are the Heavenly and earthly households."

Adityas—the shining gods of the Vedic pantheon, consisting of 7 celestial deities or angels, with Varuna as chief. The other 6 are: Mithra, Savitar, Bhaga, Indra, Daksha, Surya. [Rf. Gaynor, *Dictionary of Mysticism*; Redfield, *Gods/A Dictionary of the Deities of All Lands*.]

Adjuchas—genius of the rocks; also one of the genii of the 11th hour. [Rf. Apollonius of Tyana, *The Nuctemeron*; Levi, *Transcendental Magic*.]

Admael—one of the 7 archangels with dominion over the earth. Admael is stationed, for the most part, in the 2nd Heaven. [Rf. *Jewish Encyclopedia*, "Angelology."]

Adnachiel (Advachiel, Adernahael)—angel of the month of November, with rulership over the sign of Sagittarius. Adnachiel alternates with Phaleg as a ruling angel of the order of angels. [Rf. Heywood, *The Hierarchy of the Blessed Angels*; Barrett, *The Magus*; Budge, *Amulets and Talismans*; De Plancy, *Dictionnaire Infernal*; Camfield, *A Theological Discourse of Angels*.]

Adnai ("pleasure")—an angel whose name is found inscribed on a pentacle of the planet Venus. [Rf. Mathers, *The Greater Key of Solomon*; Shah, *The Secret Lore of Magic*.]

Adnarel ("my lord is God")—in Enoch writings, one of the angelic rulers of one of the seasons (usually winter). [See Narel.]

Adoil ("hand of God")—a primordial essence or divine creature of light summoned out of the invisible depths and who, at God's command, burst asunder. This occurred (according to *Enoch II*) at the time Enoch was being shown around the 10 Heavens. Out of Adoil issued all things visible in the world. The name Adoil does not appear elsewhere than in *Enoch II*. R. H. Charles sees here a modification of the egg theory of the universe in ancient Egyptian myth.

Adonael—in *The Testament of Solomon*, one of the 7 archangels and the only angel who is able to overcome the demons of disease, Bobel (Bothothel) and Metathiax. [Rf. *3 Enoch*.]

Adonaeth—by appealing to the angel Adonaeth, the demon Ichthion (who causes paralysis) can be routed. [Rf. Shah, *The Secret Lore of Magic*.]

Adonai (Adonay, "God")—one of the 7 *elohim* or angels of the presence (creators of the universe) in Phoenician mythology. Adonai is also an angel invoked in the conjuration of Wax (in Solomonian magic operations) and in exorcisms of fire. In Ophitic gnosticism, Adonai is one of 7 angels generated by Ildabaoth "in his own image." [Rf. King, *The Gnostics and Their Remains*.] In the Old Testament, Adonai is another word for God, as "When I have mercy on the world, I am Adonai."

Adonaios (Adonaiu, Adoneus)—in the Ophitic (gnostic) system, one of the 7 archons or potentates that constitute the Hebdomad, rulers of the 7 Heavens; also one of the 12 powers engendered by the god Ialdabaoth. [Rf. Origen, *Contra Celsum*; Doresse, *The Secret Books of the Egyptian Gnostics*.]

Adoniel—in Waite, *The Lemegeton*, a chief officer angel of the 12th hour of the night, serving under Sarindiel. His name is found inscribed on the 4th pentacle of the planet Jupiter, along with the name of the angel Bariel. The pentacle is reproduced in Mathers, *The Greater Key of Solomon*, plate IV.

Adossia (fictional)—a supervising archangel in Gurdjieff's cosmic myth, *All and Everything*, Beelzebub's Tales to his Grandson.

Adoth—in *The Sixth and Seventh Books of Moses*, a cherub or seraph used in conjuring rites.

Adoyahel—in the cabala, a ministering throne angel. He is one of 15, as listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, see Appendix.

Adrael ("my help is God")—an angel serving in the 1st Heaven. [See Adriel.]

Adrai—in Mathers, *The Greater Key of Solomon*, an angel invoked in the conjuration of Ink and Colors.

Adram[m]elech[k] ("king of fire")—one of 2 throne angels, usually linked with Asmadai (q.v.). In demonography, Adramelech is 8th of the 10 archdemons; a great minister and chancellor of the Order of the Fly (Grand Cross), an order said to have been founded by Beelzebub. According to the rabbis, Adramelech manifests, when conjured up, in the form of a mule or a peacock. In Seligmann, *History of Magic*, he is pictured in the shape of a horse. In II Kings 17:31, Adramelech is a god of the Sepharvite colony in Samaria to whom children were sacrificed. He has been equated with the Babylonian Anu and with the Ammonite Moloch. In *Paradise Lost*, Milton refers to Adramelech as an "idol of the Assyrians" (the name here deriving from Assyrian mythology), and in the same work—*Paradise Lost* VI, 365, Adramelech is a fallen angel overthrown by Uriel and Raphael in combat. In Klopstock, *The Messiah*, Adramelech is "the enemy of God, greater in malice, guile, ambition, and mischief than Satan, a fiend more curst, a deeper hypocrite." See picturization in Schaff, *A Dictionary of the Bible*, p. 26, where Adramelech is shown bearded and winged, with the body of a lion. De Plancy, *Dictionnaire Infernal* (1863 ed.), shows him in the form of a mule with peacock feathers.

Adrapen—a chief angel of the 9th hour of the night, serving under Nacoriel. [Rf. Waite, *The Lemegeton*.]

Adriel ("my help is God")—one of the 28 angels ruling the 28 mansions of the moon. Adriel is also one of the angels of death, according to Heywood, *The Hierarchy of the Blessed Angels*, wherein, it is claimed, he will "in the last days slay all souls then living." In *Ozar Midrashim* II, 316a and 317, Adriel is one of the angelic guards of the gates of the South Wind (also of the East Wind).

Adrigon—one of the many names of Metatron (q.v.).

Aduachiel [Adnachiel]



Infant angel by Titian. Reproduced from Régamey, *Anges*.

Advachiel [Adnachiel]

Aebel—one of 3 ministering angels (the other 2 were Shetel and Anush) whom God appointed to serve Adam. According to *Yalkut Reubeni* and *The Book of Adam and Eve*, the 3 angels “roasted meat” for Adam and even “mixed his wine.”

Aeglun—genius of lightning and one of the genii of the 11th hour. [Rf. Apollonius of Tyana, *The Nuctemeron*.]

Aehaiah—one of the 72 angels bearing the mystical name of God Shemhamphorae. [Rf. Barrett, *The Magus II*.]

Aeon—in gnosticism, the aeon is a celestial power of a high order. It is a term used to designate the 1st created being or beings, with Abraxis as head; also, as an emanation of God, to be compared with the sefira (*q.v.*). Since Creation there have been, according to Basilides, 365 aeons (other sources give 8, 12, 24 and 30), chief among them, apart from Abraxis, being the female personification of wisdom (Pistis Sophia) and the male personification of power (Dynamis). Prior to the 6th century and the Dionysian hierarchic

system, the aeons were counted among the 10 angelic orders; they were personalized by the 3rd-century Hippolytus thus: Bythios, Mixis, Ageratos, Henosis, Autophyes, Hedone, Akinetos, Nonogenes, and Macaria. As far back as the 1st and 2nd centuries C.E., Ignatius Theophorus, in his *Epistles to the Trallians*, spoke of the “mightiness of the aeons, the diversity between thrones and authorities, the preeminence of the seraphim.” “The aeons,” says W. R. Newbold in “Descent of Christ in the Odes of Solomon” (*Journal of Biblical Literature*, December 1912), “are the hypostatized thoughts of God,” emanated in pairs, male and female, and, “taken together form the pleroma or fullness of God.” There is a myth of a proud aeon (probably Abraxis) who mirrored himself on chaos and became lord of the world. Early in life, George William Russell, the Irish poet and mystic, decided to sign his writings, “Aeon.” A proofreader, who could not decipher the word, queried “AE?” Russell adopted the initials and thereafter never wrote under his own name. [Rf. King, *The Gnostics and Their Remains*; Mead, *Fragments of a Faith Forgotten*; George William Russell (AE), *The Candle of Vision*.]

Aeshma—the basis for Asmodeus (*q.v.*). In Persian myth, Aeshma is one of the 7 archangels (i.e., amesha spentas). The name is drawn, in turn, from the Zend Aeshmo daeva (the demon Aeshma).

Angels by Dürer, detail from *Mass of St. Gregory*. Woodcut reproduction, title page of Jean Danielou, *The Angels and Their Mission*.

Aetherial Powers—a term for angels in *Paradise Regained* I, 163.

Af ("anger")—one of the angels of destruction, a prince of wrath, and a ruler over the death of mortals. With Hemah (q.v.), Af once swallowed Moses up to his "circumcised membrum," but had to disgorge him when Zipporah (Moses' wife) circumcised her son Gershom, thus appeasing God's wrath against the Lawgiver who had, it appears, overlooked the covenantly rite. Af resides in the 7th Heaven and is 500 parasangs tall. He is "forged out of chains of black and red fire." [Rf. *The Zohar*; Ginzberg, *The Legends of the Jews* II, 308, 328; *Midrash Tehillim*.]

Afafiël—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Afarof [Afriel]

Af Bri—an angel who favors the people of Israel; he exercises control over rain. (Cf. Matarel.) [Rf. Margouliath, *Malache Elyon*.]

Affafniel—a wrathful angel, prince of 16 faces (4 on each side of his head) that constantly change their aspect. [Rf. *The Book of the Angel Raziel*.]

Afkiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Afriel (Afarof)—an angel of force (power?) who may be Raphael in another guise. [Rf. Montgomery, *Aramaic Incantation Texts from Nippur*; Schwab, *Vocabulaire de l'Angélologie*.] In *The Testament of Solomon*, Afarof is reputed to possess the power of thwarting the machinations of the demon Obizuth, a female destroyer of children.

Afsi-Khof—an angel who governs the month of Av (July–August), as listed in Schwab, *Vocabulaire de l'Angélologie*.

Aftemelouchos—according to a legend told in the *Falasha Anthology*, an angel of torment who, in Heaven, carries a fork of fire on the river of fire. [Rf. *Apocalypse of Paul*.]

Aftiel—in rabbinic lore, the angel of twilight. He is mentioned in Schwab, *Vocabulaire de l'Angélologie*.

Agad—in Ambelain, *La Kabbale Pratique*, an angel of the order of powers. In one of her poems "Sagesse," the poet H.D. (Hilda Doolittle) mentions Agad.

Agaf—an angel of destruction invoked in ceremonial rites at the close of the Sabbath. [Rf. Trachtenberg, *Jewish Magic and Superstition*.]

Agalmaturod—in Waite, *The Greater Key of Solomon*, "a most holy angel of God" invoked in magical operations.

Agares (Agreas)—once of the order of virtues, Agares is now a duke in Hell, served by 31 legions of infernal spirits. He manifests in the form of an old man astride a crocodile and carrying a goshawk. He teaches languages and can cause earthquakes. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 166. According to legend, Agares was one of the 72 spirits Solomon is reputed to have shut up in a brass vessel and cast into a deep lake (or banished to "lower Egypt").

Agason—an angelic spirit invoked in Solomonic conjurations as "thy Most Holy Name Agason." [Rf. *Grimorium Verum*.]

Agathodaemon—in gnosticism, "the seven-voweled serpent [seraph], the Christ." Derived from the Egyptian serpent Agathodaimon, the good spirit, as opposed to Kakadaimon, the evil spirit. Agathodaemon has also been designated a guardian angel or genius and identified with Hermes, "the bringer of good, the angel standing by the side of Tyche." [Rf. Harrison, *Epilogomena to the Study of Greek Religion*, p. 296; De Plancy, *Dictionnaire Infernal*; Spence, *An Encyclopaedia of Occultism*; Blavatsky, *The Secret Doctrine*.]

Agbas—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Agiel—an angel's name found inscribed on the 1st pentacle of the planet Mercury. According to Paracelsus' doctrine of Talismans, Agiel is the presiding intelligence (i.e., spirit, angel) of the planet Saturn, acting in concert with the spirit Zazel. [Rf. Christian, *The History and Practice of Magic* I, 318.]



Expulsion of Lucifer from heaven. A Caedmon paraphrase. Reproduced from J. Charles Wall, *Devils*.

Agkagdiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Agla—in the cabala, an angel of the Seal invoked in conjurations of the Reed; also, a spirit invoked in Monday conjurations addressed to Lucifer. In rites of exorcism, Agla is called on by lot, and here he is a magic word of power for the

exorcism of demons. In addition, Agla is a name of God that Joseph invoked when he was delivered from his brothers. Agla is a combination of the 1st letters of the 4 Hebrew words meaning "Thou art forever mighty, O Lord" (*atha gadol leolam Adonai*). [Rf. Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts*; De Plancy, *Dictionnaire Infernal*.]

Agmatia—an angel of unknown origin, mentioned in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.

Agniel—in *The Zohar* (Tikkun suppl.), the 4th of the 10 unholy sefiroth.

Agrat bat Mahlat—an angel of prostitution, one of the 3 mates of Sammael (*q.v.*). The other 2 mates are Lilith and Naamah.

Agreas [Agares]

Agromiel—an angelic guard of the 6th Heaven. [Rf. *Ozar Midrashim*, I, 116.]

Aha—an angel of the order of dominations; a spirit of fire used in cabalistic magical operations. [Rf. *The Sixth and Seventh Books of Moses*.]

Ahabiel—in Montgomery, *Aramaic Incantation Texts from Nippur*, an angel invoked in love charms.

Ahadiel—an angelic enforcer of the law, as noted in Margouliath, *Malache Elyon*. [Cf. Akriel.]

Ahadiss—an angel who exercises dominion over the month of Heschwan (October–November). [Rf. Schwab, *Vocabulaire de l'Angélologie*.]

Ahaha—an angel of the Seal, used in conjuring. [Rf. *The Sixth and Seventh Books of Moses*.]

Ahaij—in *The Sixth and Seventh Books of Moses*, a spirit of the planet Mercury, summoned up in ritual magic.

Ahamniel—one of the chief angel-princes appointed by God to the Sword. [Rf. M. Gaster, *The Sword of Moses*, XI.]

Ahaniel—one of the 70 childbed amulet angels, as listed in Margouliath, *Malache Elyon*. [Rf.

The Book of the Angel Raziel; Budge, *Amulets and Talismans*.]

Ahariel—angelic ruler of the 2nd day, serving under Gabriel. [Rf. Margouliath, *Malache Elyon*.]

Ahassior—angelic ruler of the month of Tebet (December-January). [Rf. Schwab, *Vocabulaire de l'Angélologie*.]

Ahaviel—an angel's name found inscribed on an oriental Hebrew charm (kamea) for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Ahiah (Hiyyah)—son of the fallen angel Semyaza (q.v.). [Rf. Ginzberg, *The Legends of the Jews* III, 340.] It should be pointed out that while angels, being pure spirits, cannot propagate their kind, fallen angels, being corrupt and demonic, are able to do so.

Ahiel ("brother of God")—one of the 70 childbed amulet angels, an assistant to the angel Qaphsiel (Kafsiel), ruler of the 7th day. [Rf. *The Book of the Angel Raziel*.]

Ahjma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [Rf. Hughes, *A Dictionary of Islam*, "Angels."]

Ahriman (Ariman, Aharman, Dahak, Angromainyus, etc.)—the Persian prince of evil, prototype of the Christian Satan. According to Zoroaster, who was tempted by the archfiend but came off triumphant from the encounter, it was Ahriman who brought death to the world by virtue of slaying the prototype of man and beasts. [Rf. Forlong, *Encyclopedia of Religions*.] Ahriman was not entirely evil until Sassanid times. The Magi once sacrificed to Ahriman. He is coeval with Ahura Mazda and equally supreme in power, but will be overcome in the end by the great Persian "omniscient lord of heaven and earth."

Ahura [Asuras]

Ahzariel—an angel's name found inscribed on an oriental charm (kamea) for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Aiavel—one of the 72 angels governing the signs of the zodiac. For the names of all 72 angels, see Appendix.

Aiel—an angel of the air, ruler on Lord's Day (Sunday), governor of one of the 12 zodiacal signs (Aries). He is a resident of the 4th Heaven and must be summoned from the north. He is one of the "fiery triplicities." [Rf. de Abano, *The Heptameron*; Waite, *The Lemegeton*.]

Ailaoios—in gnostic lore, ruler of the 2nd gate "leading to the aeon of the archons." [See invocation to Ailaoios in the writings of Origen, reproduced in Legge, *Forerunners and Rivals of Christianity* II, 73.]

Aishim ("the flames")—according to *The Zohar*, the aishim constitute an order of angels. The term is derived from Psalms 104:4: "who maketh his angels spirits, his ministers a flaming fire." [See Is(c)him.]

Aisthesis (Thelesis, "free will")—in gnosticism, a great luminary emanated from the divine will.

Akae ("oath")—according to M. Gaster, *Logos Ebraikos and the Book of Enoch*, the word Akae stands for the "ineffable name of God, the knowledge of which gives man the power of acting almost like one of the superior beings." See also Kasbeel, "chief of oaths." In *Enoch I* (69:14) the angel Kasbeel "places this oath Akae in the hand of Michael." It is through the power and secrets of this oath that "the sea was created and the earth founded upon the water."

Akat(h)riel Yah Yehod Sebaoth (Achtariel, Aktriel, Ketheriel, Yehadriel)—one of the great crown judgment princes placed over all the other angels. He is equated with the "angel of the Lord," a term frequently used in the Old Testament for the Lord Himself. Elisha ben Abuya, one of the 4 sages that visited Heaven during their lifetime, reported: "When I ascended into Paradise, I beheld Akatriel JHWH, Lord of Hosts, at the entrance, and 120 myriads of ministering angels surrounded him." Cabalistically, Akatriel is the name of the godhead as manifested on the throne of Glory. In an 8th-century apocalyptic tract dealing with Akatriel, Metatron appears once or twice in Akatriel's place. [Rf. Talmud *Berachoth* 7a; Cordovero, *Pardes Rimmonim*; Scholem,

Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.]

Aker—one of the 9 angels who will rule or judge “at the end of the world,” according to the *Revelation of Esdras*. [Rf. *Ante-Nicene Fathers Library*, vol. 8, p. 573. For the names of the 8 angels, see *Angels at the World's End*.]

Akram(m)achamarei—in the Coptic *Pistis Sophia*, this spirit is 1st among a triad “standing high in the gnostic hierarchy of deities; master of the heavenly firmaments,” and is invoked in magical rites, as revealed in a “curse” tablet reproduced by Bonner in *Studies in Magical Amulets*. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 95, believes that Akramachamarei, because of his depiction as a sun god, “could be interpreted as a representation of the angel Ariel.”

Ak(h)raziel (“herald of God”)—probably another form of Raziel or Galizur (q.v.). Akraziel is the angel of proclamation; also guard of the last gate in Heaven. He is the angel who revealed to Adam the divine mysteries. When Moses' death was sealed and the Lawgiver pleaded for longer life, God bade Akraziel announce that Moses' prayer was not to ascend to Heaven. [Rf. Ginzberg, *The Legends of the Jews* III, 419.]

Akriel—angel of barrenness. Akriel is appealed to in cases of stupidity; also when reciting verses from Deuteronomy. [Rf. Margouliath, *Malache Elyon*; Trachtenberg, *Jewish Magic and Superstition*.]

Akteriel [Akathriel]—a great angel who, according to a Lurian but un-Jewish legend [Rf. Bamberger, *Fallen Angels*], was summoned by Sandalphon to reveal to him how Samael, prince of evil, and the latter's hosts could be subdued. Nothing fruitful came of the mission even though Akteriel had the benefit of the advice of Metatron (twin brother of Sandalphon), who accompanied Akteriel. In a word, the overcoming of evil, or of the prince of evil, was not something that angels, even the greatest of them, could accomplish.

Akzariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Alaciel (fictional) [Nectaire]

Alad—a title applied to Nergal, lord of the dead. [Rf. Jobes, *Dictionary of Mythology Folklore and Symbols*.]

Aladiah—one of the 72 angels bearing the name of God Shemhamphorac. [Rf. Barrett, *The Magus* II.]

Alaliyah—one of the many names of the angel Metatron (q.v.).

Alamaqanael—one of the numerous angelic guards of the gates of the West Wind. [Rf. *Ozar Midrashim* II, 316.]

Alat—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Alazaion—“a most holy angel of God” invoked in magical rites, especially in the conjuration of the Reed. [Rf. Mathers, *The Greater Key of Solomon*; Waite, *The Book of Ceremonial Magic*.]

Albim—an angelic guard of the gates of the North Wind. [Rf. *Ozar Midrashim* II, 316.]

Albion's Angel—an angel, not otherwise named, in Blake's painting “Breach in the City—in the Morning after Battle,” which serves as frontispiece for the poet-painter's *Visions of the Daughters of Albion*. According to Hagstrum, *William Blake, Poet and Painter*, Albion's Angel is a “personification of the Tory Establishment under George III, or the Poetic Genius in an age of arid classicism and aristocratic art.” For reproduction of Albion's Angel, see *Fogg Museum Bulletin*, vol. X (November 1943). Albion is an ancient name of England.

Albrot—one of 3 holy names (of God or angels) invoked in the conjuration of the Sword. [Rf. *Grimorium Verum*.]

Alcin—one of numerous angelic guards stationed at the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.



Repose in Egypt with Dancing Angels by Vandyck. Reproduced from Anna Jameson, *Legends of the Madonna*.

Alfatha—an angel with dominion over the north. [Rf. *Gospel of Bartholomew* in James, *The Apocryphal New Testament*.] For other angels who exercise dominion over the north, see Gabriel, Chairoum.

Alimiel—one of the intelligences or chora (i.e., angels) of the first altitude. He is one of 5, the other 4 being Gabriel, Barachiel, Ledes, Helison. [Rf. Shah, *The Secret Lore of Magic*; Waite, *The Almadel of Solomon*.] In *Ozar Midrashim*, Alimiel is one of the 7 guards of the curtain or veil of the 7th Heaven. He is equated with Dumahel.

Alimon—in Mosaic incantation rites, a great angel prince who, when invoked, protects the invocant from gunshot wounds and from sharp instruments. His aides are the angels Reivtip and Tafthi. [Rf. *The Sixth and Seventh Books of Moses*.]

Almiras—in ceremonial magic, the “master and chief of invisibility.” An adept must usually be in possession of the magic ring of Gyges to effect contact with the master. [Rf. *The Grand Grimoire*.]

Al Moakkibat [Moakkibat]

Almon—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 4th heavenly hall.

Alphariza (Aphiriza)—an intelligence of the 2nd altitude. [Rf. Waite, *The Almadel of Solomon*.]

Alphun—the genius (i.e., angel) of doves. In Apollonius of Tyana, *The Nuctemeron*, Alphun figures as one of the governors of the 8th hour. [Rf. Levi, *Transcendental Magic*.]

Alpiel—in Hebrew mysticism, an angel or demon who rules over fruit trees. [Rf. Spence, *An Encyclopaedia of Occultism*; Gaynor, *Dictionary of Mysticism*.]

Altarib—an angel who exercises dominion over winter. He may be summoned in magical rites. [Rf. de Abano, *The Heptameron*.]

Al Ussa—in pagan Arab mythology, a female angel. Her idol was destroyed on orders of Mohammed. [Rf. Jobes, *Dictionary of Mythology Folklore and Symbols*.]

Al-Zabamiya—in the Koran (*sura* 74, 30), a term denoting angelic guards serving in Hell. There were 19 of them. [Rf. *The Encyclopaedia of Islam*, III, “Angels.”]

Amabael—an angel who, like Altarib, exercises dominion over winter. [Rf. Barrett, *The Magus II*.]

Amabiel—angel of the air on Tuesday and a presiding spirit of the planet Mars. Amabiel is also one of the angelic luminaries “concerned with human sexuality.” [Rf. Malchus, *The Secret Grimoire of Turiel*; de Abano, *The Heptameron*; Masters, *Eros and Evil*; Barrett, *The Magus II*.]

Amalek—in *The Zohar* (I) a spirit identified with Sammael as “the evil serpent, twin soul of the poison god.” [Cf. Deuteronomy 25:19.]

Amaliel—angel of punishment; also of weakness. [Rf. Schwab, *Vocabulaire de l'Angélologie*.]

Amamael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amarlaili (Amarlia)—an angel invoked for the curing of cutaneous diseases. [Rf. Talmud *Shabbath*, fol. 67, col. 1.]

Amarlia (Amarlail)—an angel who came out of the land of Sodom to heal painful boils, as noted in *The Sixth and Seventh Books of Moses*.

Amaros [Armaros]

Amarzyom—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, see Appendix.

Amatiel—one of the 4 angels exercising dominion over spring. [Rf. de Abano, *The Heptameron*; Barrett, *The Magus II*.]

Amatliel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amator—in cabala, a "holy, angelic name" used in conjuring after proper investiture by the invocant. [Rf. Mathers, *The Greater Key of Solomon*.]

Amazaroc [Amezyarak]

Ambassadors—a term for angels, as in "the ambassadors of peace" (Isaiah 33:7) which, in *The Zohar*, is translated "angels of peace."

Amber—the term amber, occurring in Ezekiel 1:4, is taken to mean "by the ancient Hebrews, the fire-speaking being, belonging to an angelic genus, just as cherubim, seraphim, etc., denote distinct classes of angels." [Rf. C. D. Ginsburg, *The Essenes and the Kabbalah*, p. 242; see Hashmal.]

Ambriel (Amriel)—angel of the month of May and a prince of the order of thrones. Ambriel is chief officer of the 12th hour of the night, one of the rulers of the 12 zodiacal signs with dominion over Gemini. The name Amriel is found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. In the cabala (*The Sixth and Seventh Books of Moses*) Ambriel is a spirit cited for conjuring purposes under the 7th seal of the planet Mars. [Rf. Heywood, *The Hierarchy of the Blessed Angels*; Waite, *The Lemegeton*; Barrett, *The Magus II*; Schrire, *Hebrew Amulets*.]

Ameratat (Ameretat)—in early Persian lore, the angel of immortality. Ameratat is one of 6 or 7 celestial powers or archangels (the amesha spentas) in the Zoroastrian system. [Rf. Geiger and Kuhn,

Grundriss der iranischen Philologie III.] Some scholars see the Mohammed Marut (a Koranic fallen angel) derived from the Persian Ameratat [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amertati—an angel in Arabic lore; called also Mordad (q.v.). [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amesha Spentas ("holy, immortal ones"—amshashpands)—the Zoroastrian equivalents of the Judaeo-Christian archangels. Usually 6 in number, they exercised dominion over the planets. The amesha spentas are also said to be the Persian prototype of the cabalistic sefiroth. In their highest occult meaning the amesha spentas became (or originally were) the noumenal Sravah. As in the case of the sefiroth, which have their evil counterpart, so the amesha spentas have (or had) their opposites in the great demons or daevas, headed by Anra Mainya (Ahriman). The 6 "holy immortal ones" were: Armazd (chief); Ameretat (immortality); Ar(a)maiti (holy harmony, who was female); Asha (righteousness); Haurvatat (salvation); Kshathra Vairya (rulership); Vohumanah (good thought). There was also a 7th: S(a)raosha. [Rf. Hyde, *Historia Religionis Veterum Persarum*; Blavatsky, *The Secret Doctrine II*; Lenormant, *Chaldean Magic*; Müller, *History of Jewish Mysticism*.] In *The Dabistan*, p. 136, other amesha spentas are recorded, 4 of them said to have been "closest to the just God." They are: Bahman, Ardibahist, Azarkhurdad, Azargushtasp. The 6 "evil" archangels were Tauru, Zairicha, Khudad, Murdad, and two others. [Rf. Forlong, *Encyclopedia of Religions*.]

Amezyarak (Amazarec, Semyaza)—in *Enoch I* (8:2), an angel who taught conjurors and root cutters their art. He was one of 200, or one of the leaders of 200, who descended from Heaven to cohabit with the daughters of men. The Greek text of *Enoch I* reads "Semiazas" in place of Amezyarak. In R. H. Charles, *Enoch I*, the name is given as Amiziras. Eliphas Levi (*The History of Magic*) differentiates Amazarac (Amezyarak) from Semyaza in the listing of the apostate angels.

Amhiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Amicar—a most holy spirit (or another name for God) invoked in prayer at Vesting. [Rf. Waite, *The Book of Black Magic and of Pacts*.] It was not unusual for many angels, including those of the highest rank, to be impressed into the service of invocants when the latter were dabbling in black magic.

Amides—an angel, like Amicar, invoked in prayer at Vesting. [Rf. Malchus, *The Secret Grimoire of Turiel*.]

Amilfatón—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Amisiel—in Waite, *The Lemegeton*, an angel of the 5th hour, operating under the rule of Sazquiel.

Amisiyah—one of the many names of the angel Metatron.

Amisor—the name of a great angel invoked in Solomonian magical rites, specifically in the invocation at fumigation. [Rf. *Grimorium Verum*; Shah, *The Secret Lore of Magic*.]

Amitiel—angel of truth, invoked as an amulet. Michael and Gabriel are credited as being such angels, along with Amitiel. In rabbinic writings, when God proposed the creation of man, the angels of truth and of peace (unnamed in the legend), as well as other angels, opposed the idea. For this opposition, the angels of truth and of peace were burned. [Rf. Ginzberg, *The Legends of the Jews*; Schwab, *Vocabulaire de l'Angélologie*.]

Amiziras [Amezyarak]

Ammiel ("people of God")—angel of the 4th hour of the day serving under Vachmiel. Ammiel is also mentioned as an angel of the 7th hour of the night, serving under Mendrion. [Rf. Waite, *The Lemegeton*, pp. 67, 69.]

Amnixiel—one of the 28 angels that rule over the 28 mansions of the moon. Amnixiel is also mentioned as an extra in the list of the 7 Electors

of Hell (which would make him, at the very least, a fallen angel). [Rf. Barrett, *The Magus II*; Butler, *Ritual Magic*.]

Amnodiel—like Amnixiel, Amnodiel is one of the 28 angels that rule over the 28 mansions of the moon. He also figures as an extra in the list of the 7 Electors of Hell.

Amoias—in the gnostic *Paraphrase of Shem*, one of the mysterious entities to whom the secrets of Creation were revealed. [Rf. Doresse, *The Secret Books of the Egyptian Gnostics*, p. 148.]

Ampharool—an angel who was called by Solomon "king of the genii of flying." Ampharool presides over instant travel and comes to an invocant when summoned by name. [Rf. *The Book of Power*.]

Amra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [Rf. Hughes, *A Dictionary of Islam*, "Angels."]

Amriel [Ambriel]

Amshashpands [Amesha Spentas]

Amtiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amudiel—an extra in the list of the 7 Electors of Hell.

Amuhael X—an angel called on in conjuring rites. [Rf. M. Gaster, *The Sword of Moses*.]

Amulet Angels—there were 70 of these angels and they were invoked frequently at the time of childbirth. For their names, see Appendix.

Amwak'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [Rf. Hughes, *A Dictionary of Islam*, "Angels."]

Amy—once an angel of the order of angels and of the order of powers, Amy is now "a great president" in the lower realms. He "gives perfect knowledge of astrology and the liberal arts." He hopes (so he confided to King Solomon) to return to the 7th throne "in 1200 years," which,

says the demonologist Wierus, "is incredible." Amy's seal is figured in *The Book of Black Magic and of Pacts*, p. 184.

Anabiel—in the cabala, an angel who, when invoked for such purposes in magical rites, is able to cure stupidity. [Rf. Moses Botarel's works and Enoch lore.]

Anabona—In Mathers, *The Greater Key of Solomon*, the name of a spirit or angel "by which God formed man and the whole universe." It is said that Moses heard this name (Anabona) when the Ten Commandments were given him on Mt. Sinai.

Anabotas (Arabonas)—in the *Grimorium Verum*, an angel invoked in cabalistic rites.

Anachiel—the name of one of the 4 important angels found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn, according to *The Greater Key of Solomon*. The mystical circle of evocation is reproduced on p. 54 of *The Secret Lore of Magic*. In Longfellow's *The Golden Legend* (1st American ed. 1851), Anachiel is the governing angel of the planet Saturn. In later editions Longfellow substituted Orifel for Anachiel.

Anael (Haniel, Hamiel, Onoel, Ariel, etc.)—one of the 7 angels of Creation, chief of principalities [Cf. Nisroc], prince of archangels, and ruler of the Friday angels. Anael exercises dominion over the planet Venus, is one of the luminaries concerned with human sexuality, and is governor of the 2nd Heaven, where he is in charge of prayer ascending from the 1st Heaven. It is Anael who proclaims "Open all ye gates" in Isaiah 26:2. In addition, he controls kingdoms and kings on earth and has dominion over the moon. Apart from variations already noted, Anael is, or appears to be, another form for Aniyel, Anaphiel (Anafiel), Aufiel. [Rf. Christian, *The History and Practice of Magic* II, 440.] With Uriel, Anael is combined by Shakespeare in *The Tempest* to form the sprite Ariel (see Churchill, *Shakespeare and His Betters*). In Longfellow's *The Golden Legend*, Anael is one of the angels of the 7 planets, specifically the angel of the Star of Love, (i.e., the Evening Star or

Venus). In *The Book of Tobit*, Anael is the name of Tobit's brother. [Rf. Levi, *Transcendental Magic*; *Grimorium Verum*; de Abano, *The Heptameron*; Agrippa, *Three Books of Occult Philosophy*.]

Anafiel (Anaphiel, Anpiel, "branch of God")—chief of the 8 great angels of the Merkabah; keeper of the keys of the heavenly halls; chief seal bearer, prince of water. When, according to legend, Metatron (q.v.), angel of the divine face, was to be punished, Anafiel was designated by God to flog His favorite angel with 60 lashes of fire. According to *3 Enoch*, it was Anafiel (other sources credit Rasuil or Samuil) who bore Enoch to Heaven in the first place, Enoch then being transformed into Metatron. [Rf. Scholem, *Major Trends in Jewish Mysticism*; Schwab, *Vocabulaire de l'Angélologie*.] In *Hechaloth Rabbati*, where Anafiel is compared with the Creator, he is identified as Metatron.

Anahel—a prince of angels of the 3rd Heaven, but one who serves in the 4th Heaven (according to *The Sixth and Seventh Books of Moses*). As Anahael, he is one of numerous angelic guards of the gates of the West Wind. [Rf. *Ozar Midrashim* II, 316.]

Anahita (Anaitis)—a female angel of the highest rank in Zoroastrianism. She is the "immaculate one, genius of fertilizing water and of the fruitfulness of the earth." [Rf. Redfield, *Gods/A Dictionary of the Deities of All Lands*.]

Anai—a name written in Heaven "in the characters of Malachim" (angels) and invoked in powerful conjurations to command demons. [Rf. Mathers, *The Greater Key of Solomon*.]

Anaireton (Amereton)—one of the "high, holy angels" of God invoked in magical rites, specifically in the conjuration of Ink and Colors and the invocation or exorcism of the Salt. [Rf. Waite, *The Book of Ceremonial Magic*; *Grimorium Verum*.]

Anaitis [Anahita]

Anak—sing. for Anakim.

Anakim (-enim? "giants")—the offspring of fallen angels and mortal women, an issue touched on in Genesis 6. The anakim were so tall that, according to *The Zohar*, "the Hebrews were like grasshoppers in comparison." In the latter work, the angels Uzza and Azael are singled out as having begotten children "whom they called anakim." The original name of the anakim was nefilim. [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Deuteronomy 1:28; Joshua 14:12.] In Ginzberg, *The Legends of the Jews* I, 151, it is related that the anakim "touched the sun with their necks." This is consonant with the view, often expressed in rabbinic and Islamic writings, that angels reached from Heaven to earth—just as Adam did when he was first formed, and as Israfel did, or does. [Rf. 3 *Enoch*.]

Anamelech [Adramelech]

Anachel (or Ananel—"grace of God")—an angel sent by God to Esther to give her favor in the sight of the Persian king Ahasuerus [Rf. Old Testament, Esther.] Origen speaks of Anachel in his "On Romans" (IV, 12). [Rf. *The Biblical Antiquities of Philo*, p. 73.]

Anane—one of the troop of fallen angels, as listed in *Enoch I*.

Ananelhel [Ananel]

Ananel (Anani, Hananel, Khananel)—regarded as both good and evil. As an evil angel (one of the fallen archangels), Ananel is said to have descended from Heaven on Mt. Hermon and to have brought sin to mankind. [Rf. *Enoch I*; Ambelain, *La Kabbale Pratique*.]

Anani [Ananel]

Ananiel—one of numerous angelic guards of the gates of the South Wind. [Rf. *Ozar Midrashim* II, 316.]

Anaphaxeton (Anaphazeton, Arpheton, Hipe-ton, Oneipheton)—one of the holy angels of God invoked in magical rites. Anaphaxeton is the name which, when pronounced, will cause the angels to summon the whole universe before the bar of

justice on Judgment Day. He is also a spirit to be invoked in the exorcism of the Water. [Rf. Waite, *The Book of Ceremonial Magic*.]

Anaphiel [Anafiel]

Anapion—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, serving under Mendrion.

Anas—"and God sent two angels, Sihail and Anas, and the four Evangelists to take hold of the fever-demons [12 of them, all female] and beat them with fiery rods." The source of the tale is a 12th-century MS in the British Museum and the tale is retold by M. Gaster in *Studies and Texts in Folklore* II, p. 1030. Gaster believes that Sihail is merely another form for Mihail (Michael) and Anas a form for St. Anne, mother of Mary, here turned into an angel.

Anataniel A'—in M. Gaster, *The Sword of Moses*, one of the angel princes of the hosts of X.

Anael—an angel who protects commerce, bankers, commission brokers, etc. Anael's corresponding angel is Aseij. [Rf. Ambelain, *La Kabbale Pratique*.]

Anayz—in de Abano, *The Heptameron*, an angel of Monday said to reside in the 1st Heaven. He is invoked from the south. Since angels are bodiless, their "residence" in any heaven, or in any place, is hypothetical. Angels are resident wherever they happen to be operating; it is only for convenience that they are given a *locus operandi*. All material descriptions of angels, (wings, size, speech, physical actions) are likewise to be taken figuratively.

Anazachia—an angel's name inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. Anazachia is one of 4 angels shown on the pentacle, the other 3 being Omeliei, Anachiel, and Aranchia. The magical circle of evocation is reproduced in Shah, *The Secret Lore of Magic*, p. 54. [Rf. Gollancz, *Clavicula Salomonis*.]

Anazimur—one of the 7 exalted throne angels of the 1st Heaven "which execute the commands



of the potestates," according to *The Book of the Angel Raziel*. [Rf. de Abano, *Elementia Magica*; *The Sixth and Seventh Books of Moses*; writings of Cornelius Agrippa.]

Ancient of Days—in the cabala, a term applied to Kether, 1st of the sefiroth (*q.v.*); also to Macroprosopus ("vast countenance") who is, in the cabala, "God as He is in Himself." Ancient of Days is, further, used as a term to denote the "holy ones of the highest," i.e., the most exalted and venerable of the angels. In Daniel 7:9, the expression is the prophet's title and vision of God: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Dionysius in *The Divine Names* defines the term Ancient of Days as "both the Eternity and the Time of all things prior to days and eternity and time." The term has also been used to apply to Israel. William Blake refers to the Ancients of Days as Urizen, the figure of Jehovah in this poet's mystical poems. It is the title of one of his famous drawings; see also Blake's "Elohim [God] Giving Life to Adam." Hymn 519 of the *Hymnal* of the Protestant Episcopal Church [Thos. Nelson, 1920] opens with "Ancient of Days, who sittest throned in glory; To thee all knees are bent."

Ancor—an angel invoked in the conjuration of the Reed. Ancor is likewise a name for God in prayers at Vestment. [Rf. Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts*.]

Andas—in occult writings, Andas is represented as one of the ministering angels to Varcana, a king who rules the angels of the air on Lord's Day (Sunday). In de Abano, *The Heptameron*, the magic circle for the incantation of angels for the 1st planetary hour of Sunday shows Andas at the outer perimeter.

Aneb—an angel ruler of an hour with the attribute "Dicu Clement." [Rf. Ambelain, *La*

Kabbale Pratique; and the poem "Sagesse" by H.D. (Hilda Doolittle).]

Anepaton (Anapheneton)—"a high, holy angel of God," whose name appears in an invocation ring. Anepaton is also a name for God when conjured up by Aaron. [Rf. Butler, *Ritual Magic*; *Grimorium Verum*; Waite, *The Lemington*; *The Book of Ceremonial Magic*.]

Anereton (Anaireton)—"a high, holy angel of God" invoked in Solomonic rites. [Rf. Shah, *The Secret Lore of Magic*; *Grimorium Verum*.]

Anfiel—one of the 64 angel wardens of the 7 celestial halls. [Rf. *Pirke Hechaloth*.]

Anfiel (Anafiel, "branch of God")—in *Pirke Hechaloth*, a guard of the 4th Heaven. See also Margouliath, *Malache Elyon* and *Bereshith Rabbah*. According to the *Jewish Encyclopedia* (p. 595), Anfiel's crown "branches out to cover the Heaven with the divine majesty." Here he is head and chief of the porters and seal-bearers of the 7 Heavens.

Angel (Hebrew, "malakh")—the word derives from *angiras* (Sanskrit), a divine spirit; from the Persian *angaros*, a courier; from the Greek *angelos*, meaning a messenger. In Arabic the word is *malak* (a Jewish loan word.) In popular usage an angel denotes, generally, a supernatural being intermediate between God and man (the Greek "daimon" being a closer approximation to our notion of angel than *angelos*). In early Christian and pre-Christian days, the term angel and daimon (or demon) were interchangeable, as in the writings of Paul and John. The Hebrews drew their idea of angels from the Persians and from the Babylonians during the Captivity. The 2 named angels in the Old Testament, Michael and Gabriel, were in fact lifted from Babylonian mythology. The 3rd named angel, Raphael, appears in the apocryphal *Book of Tobit*. "This whole doctrine concerning angels" (says Sales in his edition of *The Koran*, "Preliminary Discourse," p. 51) "Mohammed and his disciples borrowed from the Jews, who borrowed the names and offices of these beings from the Persians." While Enoch, in his writings dating back to earliest Christian times

and even before, names many angels (and demons), these were ignored in New Testament gospels, although they began to appear in contemporaneous extracanonical works. They had a vogue in Jewish gnostic, mystic, and cabalistic tracts. Angelology came into full flower in the 11th–13th centuries when the names of literally thousands upon thousands of angels appeared, many of them created through the juggling of letters of the Hebrew alphabet, or by the simple device of adding the suffix “el” to any word which lent itself to such manipulation. An angel, though immaterial, that is, bodiless, is usually depicted as having a body or inhabiting a body, *pro tem*, and as winged and clothed. If an angel is in the service of the devil, he is a fallen angel or a demon. To Philo, in his “On Dreams,” angels were incorporeal intelligences. He held that the rabbis, on the contrary, thought of angels as material beings. In Roman Catholic theology, angels were created in the earliest days of Creation, or even before Creation, *tota simul*, that is, at one and the same time. In Jewish tradition, angels are “new every morning” (Lamentations 3:23) and continue to be formed with every breath God takes (*Hagiga* 14a). In the pseudo-Dionysian scheme with its 9 heavenly choirs, angels as an order rank lowest in the scale of hierarchy, the seraphim ranking highest. The archangels show up 8th in the sequence, despite the fact that the greatest angels are often referred to as archangels. Strictly speaking, when one refers to the named angels in the Bible, it is correct to say there are only 2 or 3. But the following may be considered: Abaddon/Apollyon, mentioned in Revelation as the “angel of the bottomless pit.” Wormwood, referred to as a star (Revelation 8:11), but to be understood as an angel. And there is Satan, who in the Old Testament is a great angel, one of the most glorious, certainly not evil and with no hint of his having fallen. He goes by his title of adversary (*ha-satan*). It is only in Christian and post-Biblical Jewish writings that *ha-satan* of the Old Testament is turned into an evil spirit. A case for including Rahab among the named angels of the Bible might also be made: Talmud refers to Rahab as “the angel of the sea.”

“**Angel in the Forest**”—the title of Marguerite Young’s chronicle of the Rappites, a German religious sect that established a short-lived community on the Wabash River during the years 1815–1824. The title derives from the angel (Gabriel) whom Father Rapp, cult leader, claimed he saw in the forest—an angel “with the good taste to leave footprints behind”—for these footprints can be seen, to this day, on a stone slab in New Harmony, Indiana.

Angel of Abortion [Kasdaye]

Angel of the Abyss—usually identified as Uriel, the “angel set over the world and Tartarus.” [Cf. Apsu, female angel of the abyss in Babylonian-Chaldean mythology; Rf. Charles, *Critical Commentary of the Revelation of St. John*, p. 239].

Angel of Adversity—in works like *The Zadokite Fragments* and *The Book of Jubilees*, the angel of adversity is Mastema, prince of evil, equated with Satan.

Angel of Agriculture [Risnuch]

Angel of the Air [Chasan, Casmaron, Cherub, Iahmel]

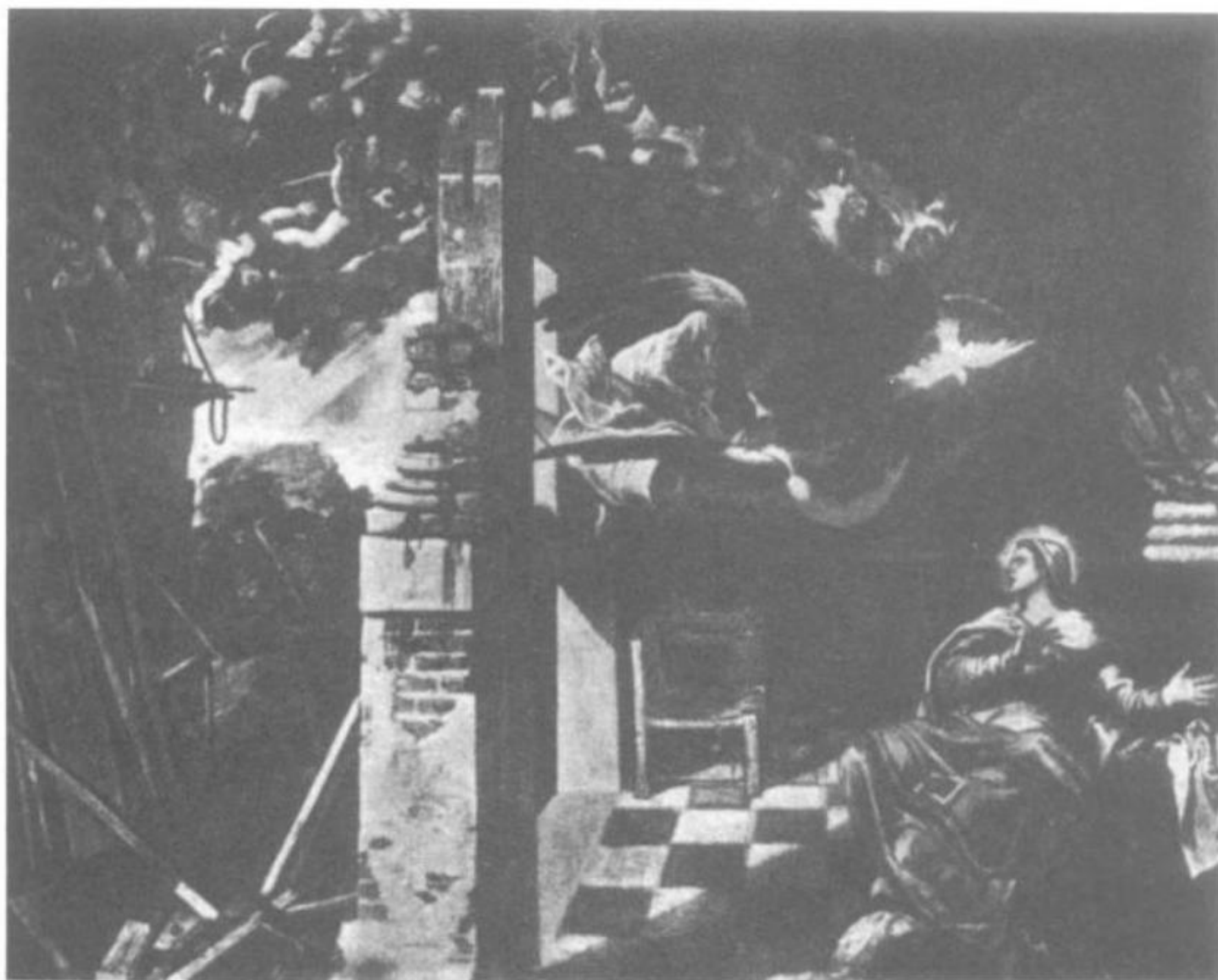
Angel of Albion—an angel “created” by Blake as a character in his “Visions of the Daughters of Albion.”

Angel of Alchemy and Mineralogy—Och (*q.v.*).

Angels of the Altitudes—among the principal rulers of the 4 altitudes or chora are Barachiel, Gabriel, Gediel. [Rf. *The Almadel of Solomon*.] For the names of other rulers of this class of celestial hierarchs, see Appendix.

Angel of Anger—in his visit to Paradise, as reported in the apocalyptic *Revelation of Moses*, the great Lawgiver encounters the angels of anger and wrath in the 7th Heaven. He finds these angels composed “wholly of fire.” Our angel of anger is Af (*q.v.*).

Angel of Annihilation—in the story relating to Esther and Ahaseurus, the angel of annihilation is Harbonah or Hasmed. [Rf. *Midrash Tehillim* on



Annunciation by Tintoretto in Scuola San Rocco, Venice. Reproduced from Régamey, *Anges*.

Psalm 7.] Both Harbonah and Hasmed are angels of punishment or of confusion.

Angel of Announcements—in ancient Persian lore, the angel of announcements is Sirushi, who ranks also as the angel of Paradise.

Angel of Annunciation—Gabriel. The Angel of Annunciation is the subject of innumerable paintings by the great masters: da Vinci, Memling, Fra Filippo Lippi, Fra Angelico, El Greco, Titian, etc. In the annunciation to Mary, as related in Matthew, the name of Gabriel does not occur; it occurs in the account by Luke (both with regard to Elizabeth and Mary).

Angel of the Apocalypse—Orifiel; also Anael (Haniel, Anafiel), Zachariel, Raphael, Samael, Michael, Gabriel, and St. Francis of Assisi. According to Cornelius Agrippa, each angel is credited with a reign of 354 years. The title "Angel of the Apocalypse" was claimed by St. Vincent Ferrer (1350–1419). [Rf. Levi, *Transcendental Magic*.] Malvina Hoffman, American sculptress, did a figure in gold bronze titled the "Archangel of the Apocalypse."

Angel of April—Asmodel. In ancient Persian lore, the angel was Andibehist.

Angel of Aquarius—in works of ceremonial

magic, the angel of Aquarius is Ausiel (Ausiul). Rabbi Chomer in Levi's book of magic cites the 2 governing spirits of Aquarius as Archer and Ssakmakiel (Tzakmaziel).

Angel of Aquatic Animals [Manakel]

Angel of Aries—in ceremonial magic, the angel of Aries (the Ram) is Aiel or Machidiel, the latter being also the angel of March. In the cabala, the 2 spirits governing the sign of Aries are Sataaran and Sarahiel (Sariel).

Angel of the Ark of the Covenant—the 2 angels of the ark of the covenant are usually Zarall and Jael, both belonging to the order of cherubim. Another angel, Sandalphon, has been described as "the left-hand cherub of the Ark." Some authorities, interpreting Exodus 25, maintain that 4 angels should be represented on the ark, 2 on each side. See picturization in Schaff, *A Dictionary of the Bible*, p. 67.

Angel of Ascension—in the Acts of the Apostles (1:10) the angels of ascension are spoken of as "two men [which] stood by in white apparel." Chrysostom, Eusebius, Cyril of Jerusalem speak of angels present at the Ascension. [Rf. Danielou, *The Angels and Their Mission*.] In noncanonical writings there are frequent references to the angels of ascension as 2 in number, but nowhere are they named. In the "Ascension," a canvas by Mantegna (1431-1506), Christ is shown fully robed, rising to Heaven with 11 child-angels surrounding him in the ascent.

Angel of Aspirations and Dreams—according to Jewish cabala, the moon is the angel of aspirations and dreams; in occult lore, it is Gabriel. [Rf. Levi, *Transcendental Magic*.]

Angel of Augsburg, The—a name given to Agnes Bernauer, the lovely but low-born wife of Duke Albrecht of Württemberg. She was drowned as a witch in 1435, at the instigation of Albrecht's father, Duke Ernest of Bavaria. The drowning is the subject of a woodcut reproduced in Paul Carus, *The History of the Devil*.

Angel of August—in Trithemius, *The Book of Secret Things*, the angel of August is Hamaliel;

he is said to have dominion over the sign of Virgo in the zodiac. Occult lore cites another angel of August, or August-September (in Hebrew, the season is *Elul*)—i.e., Morael, who is also the angel of awe or fear. In ancient Persian lore, the angel of August was Shahrivari.

Angel of Autumn—Guabarel; Tarquam. The head of the sign of August is Torquaret. [Rf. De Plancy, *Dictionnaire Infernal*.]

Angel of Babylon—in *Midrash Tehillim* we learn that "the angel of Babylon mounted 70 rounds [of the ladder of Jacob] and the angel of Media 52." Neither the name of the angel of Babylon nor that of Media is given.

Angel of the Balances [Soqed Hozi, Dokiell, Michael, Zchanpuryu'h]

Angel of the Baptismal Water—Raphael. But see also Barpharanges. It was Tertullian who declared that the baptismal water receives its healing properties from an angel (whom, however, he did not name). [Rf. Smith, *Man and his Gods*, p. 306.]

Angel of Barrenness [Akriel]

Angel Over (Tame) Beasts [Behemiel, Hariel]

Angel Over (Wild) Beasts [Thegri (Thuriel), Mtniel, Jehiel, Hayyal]. [Rf. *Hermes Visions; Jewish Encyclopedia* I, 595.]

Angel of Benevolence [Zadkiel, Hasdiel, Achsah]

Angel Over Birds [Arael, Anpiel]

Angel of the Bottomless Pit—same as angel of the abyss, i.e., Abaddon (which is the Hebrew form for the Greek Apollyon), as in Revelation 20. Known in post-Biblical lore as the "destroyer" and "king of the demonic locusts" or "grasshoppers." In Bunyan's *Pilgrim's Progress*, this angel is a devil, the devil. St. John regards the angel of the bottomless pit as apparently not evil, since it is the angel that binds Satan for 1,000 years (Revelation 20:2). As Laington makes clear in his *Satan, a Portrait* (p. 39) the angel of the abyss (i.e., the angel of the bottomless pit) "is not [in Revelation]

identified with Satan." Dürer in his Apocalypse series (1498) executed a woodcut titled "Angel with the Key of the Bottomless Pit."

Angel of the Burning Bush—Zagzagel; Michael. A strict interpretation of the use of the term (in Exodus 3:2; Luke 20:37; Acts 7:35) would suggest that it is the Lord Himself who is the angel of the burning bush, made manifest in angelic guise. The ascription to Zagzagel is found in *Targum Yerushalmi*. Rembrandt did a well-known painting of the subject titled "Moses and the Burning Bush."

Angel of Calculations [Butator]

Angel of (the sign of) Cancer—Cael. According to Rabbi Chomer, an exegetical authority quoted by Levi in *Transcendental Magic*, the governing spirits of the sign of Cancer are Rahdar and Phakiel.

Angel of Capricorn—in ceremonial magic, the angel of Capricorn is Casujoiah. According to Rabbi Chomer, quoted by Levi, *Transcendental Magic*, the governing spirits of this zodiacal sign are Sagdalon and Semakiel (Semaqiel).

Angel of Carnal Desires [Angel of Lust]

Angel of Chance (in the sense of gambling)—Barakiel, Uriel, and Rubiel. [Rf. De Plancy, *Dictionnaire Infernal*.]

Angel of Chaos—Michael. Where chaos is equated with darkness, and darkness with death, then the angel of chaos is Satan. [Rf. *The Interpreter's Bible*; Ginzberg, *The Legends of the Jews* V, 16.]

Angel of the Chaste Hands [Ouestucati]

Angel of Chastisement—Amaliel. In addition, one comes upon other angels of chastisement or punishment in apocryphal and post-Biblical writings. Compare "the mail-clad lords with the flaming eyes." . . . "his eyes are as lamps of fire," in Daniel 10:6, as descriptive of one of these hierarchs. In Coptic lore, the demon of chastisement is Asmodel—who, however, in occult lore, is an angel, the angel of the month of April.

Angels (Order of)—in the pseudo-Dionysian scheme of the celestial hierarchy, the order of angels occurs last of the 9. The ruling princes of the order are usually given as Phaleg and Adnachiel (Advachiel).

Angels of Clouds—in *The Book of Jubilees* there is mention of the angels of clouds who, it is reported, were created on the 1st day of Creation. They are not named.

Angels of Cold—likewise mentioned but not named in *The Book of Jubilees*. The angels of cold are also referred to in the *Revelation of John*, a New Testament apocryphon included in the Ante-Nicene Fathers Library.

Angels of the Colonies—creation of Blake as characters in his "Visions of the Daughters of Albion."

Angel of Comets (or Meteors)—Zikiel or Ziquiel; also Akhibel.

Angel of Commission Brokers—Anael, who also protects commerce, bankers, etc.

Angel of Commotion—Zi'iel, as noted in Odeberg, *3 Enoch*.

Angel of Compassion—Rachmiel or Raphael (qq.v.). The angel of compassion, symbolizing the United Nations, is interpreted in a painting by the Swiss artist Max Hunziker and done by him for the benefit of UNICEF. The Nepalese have a god of compassion called Avalokiteshvara, who renounced Nirvana in order to serve and save mankind. An image of this deity was displayed at the Asia Society headquarters in New York in 1964.

Angel of Conception [Laila(h)]

Angels of Confusion—there are 7 of these angels of confusion. They were dispatched by God to the court of Ahasuerus to put an end to this king's pleasure in the time of Queen Esther. [Rf. Ginzberg, *The Legends of the Jews* IV, 374.] It seems likely that the angels of confusion were also present and participated in the Tower of Babel incident. [Rf. Genesis 11:7.] The individual angels of confusion are described in Talmud as follows:

Mehuman—confusion; Biztha—destroyer of the house; Barbonah—annihilation; Bigtha—presser of the winepress; Abatha—another presser of the winepress; Zethar—observer of immorality; and Carcas—the knocker.

Angel of Constellations—Kakabel (Kochbiel) and Rahtiel (qq.v.). [Rf. Ginzberg, *The Legends of the Jews* I, 140.]

Angels of Corruption (or Perdition)—originally, according to Talmudic lore, there were 70 tutelary angels assigned by God to rule over the 70 nations of the earth. These angels, corrupted through national bias, became the *malache habbala* (angels of corruption). The sole angel of this group who remained uncorrupted was the tutelary or guardian angel of Israel, Michael. [Rf. Eisenmenger, *Traditions of the Jews* I, 18; Lea, *Materials Toward A History of Witchcraft* I, 17; Ginzberg, *The Legends of the Jews*.]

Angel of the Covenant—a title applied to Metatron, Phadiel, Michael, Elijah, the “angel of the Lord,” and even to Mastema. According to *The Zohar* I, it is the angel of the covenant who is meant in such verses as Exodus 4:26, 24:1; Leviticus 1:1. In the *Vision of Paul* 14, Michael is called the “Angel of the Covenant.” But Régamey

in *What Is An Angel?*, citing Malachi 3:1, says “the Angel of the Covenant must be the Lord himself.” The hasidic Rabbi Elimelekh of Lizhensk (d. 1786) refers to Elijah as the “Angel of the Covenant.” [Rf. Buber, *Tales of the Hasidim; The Early Masters*, p. 257.]

Angels of Creation—there were 7 of these angels in the beginning (i.e., at the time of Creation) and they were placed in control of the 7 planets—the 7 including the sun and moon, according to the astronomical knowledge of the time of the scribes, who set down the events of the “first days.” The 7 angels of creation usually given are Orifiel, Anael, Zachariel, Samael (before this angel rebelled and fell), Raphael, Gabriel, and Michael. *The Book of Enoch* reports that the angels of Creation reside in the 6th Heaven.

Angel of Darkness—also called prince of darkness and angel of death (Belial, Bernael, Haziël, Beliar, Satan, etc.). “All who practice perversity are under the domination of the angel of darkness.” [Rf. *Manual of Discipline* in T. Gaster, *The Dead Sea Scriptures*, pp. 43–44.] “All men’s afflictions and all of their moments of tribulation are due to this being’s malevolent sway.” According to Budge, *Amulets and Talismans*, quoting “the later rabbis,” the angel of darkness is Kochbiel. In

Angels of the Ascension. A miniature from *The Bible of St. Paul*. Reproduced from *Lost Books of the Bible*.



Chaldean lore, and in Kramer, *From the Tablets of Sumer*, the angel is An. In Mandaean lore there were 5 primal beings of darkness: Akrun (Krun), Ashdum (Shdum), Gaf, Hagh, Zasgi-Zargana. [Rf. Mansoor, *The Thanksgiving Hymns*; Ginzberg, *The Legends of the Jews* V; *The Book of Jubilees*; Drower, *The Mandaean of Iraq and Iran*, p. 251.]

Angel of Dawn—in gnosticism, applied to the dragon which, in Revelation, is a term for Satan or Lucifer. [Rf. Jobes, *Dictionary of Mythology Folklore and Symbols*.]

Angel of the Day (Angel of Daylight)—Shamshiel, as in *3 Enoch*. [Rf. *Amulets and Talismans*, p. 375; Ginzberg, *The Legends of the Jews* II, 314.]

Angel of Death—in rabbinic writings there are at least a dozen angels of death: Adriel, Apollyon-Abaddon, Azrael, Gabriel (as guardian of Hades), Hemah, Kafziel, Kezef, Leviathan, Malach ha-Mavet, Mashhit, Metatron, Sammael (Satan), Yehudiah (Yehudiam), Yetzer-hara. In Falasha lore the angel of death is Suriel. In Christian theology, Michael is the angel of death who "leads souls into the eternal light" at the yielding up of the ghost of all good Christians. The Arabic angel of death is Azrael. He is also Iblis, as in the Arabian Nights tale, "The Angel of Death with the Proud King." The Babylonian god of death is Mot. According to Schönblum, *Pirke Rabbenu ha-Kadosh*, there are 6 angels of death: Gabriel (over the lives of young people), Kafziel (over kings), Meshabber (over animals), Mashhit (over children), Af (over men), Hemah (over domestic animals). The angel of death is not necessarily an evil or a fallen angel. He remains at all times a legate of God and in God's service. [Rf. Talmud *Baba Metzia*, 86a.] In Zoroastrianism, the angel of death or the demon of death is Mairya (male or female), who offered Zoroaster the empire of the world [Cf. Satan tempting Jesus; see also Saltus, *Lords of the Ghostland*, chap. on Ormuzd]. In the *Apocalypse of Baruch* there is an angel of death, unnamed, who makes his first appearance in that work. [Rf. Smith, *Man and his Gods*.] In Ginzberg, *The Legends of the Jews* IV, 200, we read of Elijah

fighting and overcoming the angel of death. There is also a legend about Aaron seizing the angel of death and locking him in the Tabernacle "so that death ceased." The seizure must have been short-lived. (The Aaron legend may have inspired the popular Broadway play, *Death Takes a Holiday*.) This angel of death was most likely Kezef, as suggested in *Targum Yerushalmi*. The great whale or crocodile of Biblical lore, Leviathan (along with Rahab), is also identified as an angel of death, according to various rabbinic sources. In Talmud *Abodah Zarah*, 20, the angel of death, Sammael, is described as "altogether full of eyes; at the time of a sick man's departure he [the angel] takes his stand above the place of his [the sick man's] head, with his sword drawn and a drop of poison suspended on it." To Eisenmenger (*Traditions of the Jews*) the supreme angel of death is Metatron, whose subordinates are Gabriel and Sammael. In his *Book of Beliefs and Opinions*, Saadiah Gaon (10th century) says that "our teachers have informed us that the angel sent by God to separate body from soul appears to man in the form of a yellowish flame, full of eyes shining with a bluish fire, holding in his hand a drawn sword pointed at the person to whom death is coming." Saadiah then goes on to suggest a parallel or affinity with the "angel of the Lord" in I Chronicles 21:16 who stands "between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem." The angel who would qualify here, not so much in the description of him as in relation to his office, is the benevolent angel of death, Azrael (q.v.). Over 6 persons the angel of death has no power (says Talmud *Baba Bathra*, fol. 17), to wit: Abraham, Isaac, Jacob, Moses, Aaron, and Miriam. With regard to Jacob, it is said that "not the angel of death ended his life, but the Shekinah took his soul with a kiss"; and that Miriam also "breathed her last in this manner." A rabbi (ben Levi) outwitting the angel of death is the subject of Longfellow's poem "The Spanish Jew's Tale."

Angel of December—Haniel or Nadiel. In ancient Persian lore, the angel of December was Dai (q.v.).

Angel of the Deep—Tamiel, Rampel; also

Rahab. [See Angel of the Sea.] [Rf. M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews* V.]

Angel of Deliverance—in Zoharistic writings, the angel of deliverance is Pedael. [Rf. Abelson, *Jewish Mysticism*, p. 117.]

Angel of the Deserts—one of the unnamed “splendid, terrible and mighty angel chiefs who passed before God to extol and rejoice in the first Sabbath.” [Rf. *Alphabet of Rabbi Akiba* and numerous Talmudic commentaries listed in Ginzberg, *The Legends of the Jews*.]

Angel of Destiny [Oriël or Manu]

Angels of Destruction (“malache habbalah”)—Uriel, Harbonah, Azriel, Simkiel, Za’afiel, Af, Kolazonta, Hemah. Chief of the group is Kemuel, according to the *Revelation of Moses*, but, according to *3 Enoch*, the chief is Simkiel. In the latter book, the angels of destruction correspond to the angels of punishment, and these in turn may be equated with the angels of vengeance, wrath, death, ire. They may also be compared to the Avestan devas. “When executing the punishments on the world, the angels of destruction are given the ‘Sword of God’ to be used by them as an instrument of punishment.” [Rf. *3 Enoch*, 32:1.] According to Moses Gaster, there were 40,000 such angels but, according to a Jewish legend, there were (or still are) in Hell alone 90,000 angels of destruction. It is said that the angels of destruction helped the magicians of Egypt in Pharaoh’s time; that they duplicated the miracles performed by Moses and Aaron, specifically the miracle of changing water into blood. [Rf. Exodus 7:20.] There is a division of opinion among rabbinic writers as to whether the angels of destruction are in the service of God or of the devil. Apparently, even when they serve the devil, it is with the permission of God. In *The Zohar* I, 63a, Rabbi Judah, discoursing on the Deluge, declared that “no doom is ever executed on the world, whether of annihilation or any other chastisement, but the destroying angel is in the midst of the visitation.” In Ginzberg, *The Legends of the Jews*, it is related that when Moses visited Hell, he beheld in a region

called Titha-Yawen sinners (mainly usurers) standing “up to their navel in mud” lashed by the angels of destruction “with fiery chains, the sinners’ teeth being broken with fiery stones from morning until evening.” Cf. Dante’s description of the tortures suffered by sinners in the *Inferno*. [Rf. *The Apocalypse of Baruch*; *The Book of Enoch*; Talmud *Bab-Sanhedrin*; Trachtenberg, *Jewish Magic and Superstition*; *Jewish Encyclopedia*, p. 516.]

Angel of the Disk of the Sun—Chur, in ancient Persian lore. Cf. Galgaliel, angel of the wheel of the sun (q.v.).

Angel of Divination [Eistibus]

Angel of the Divine Chariot [Rikbiel YHWH]

Angel of the Divine Presence (Angel of the Face)—Blake subtitled his engraving “The Laocoön,” “The Angel of the Divine Presence.”

Angel of Dominions (dominations)—Zacharæ, who is usually designated prince of this hierarchic order. Dionysius, in his famous work on the celestial orders, placed the dominions or dominations first in the 2nd triad of the 9 choirs.

Angel of Doves [Alphun]

Angels (or Lords) of Dread—according to *3 Enoch*, 22, they work in unison with the Captains of Fear in surrounding the throne of Glory and “singing praise and hymns before YHWH, the God of Israel.” They aggregate “thousand times thousand and ten thousand times ten thousand.”

Angel of Dreams—Duma(h) and Gabriel. In the cabala, according to Levi, *Transcendental Magic*, the angel of dreams is the Moon, or Gabriel. *The Zohar* II, 183a, refers to Gabriel as the “supervisor of dreams.”

Angel of the Dust [Suphlatus]

Angels of the Earth—traditionally there are 7 angels of the earth: Azriel, Admael, Arkiel (Archas), Arciciah, Ariel, Harabael or Aragael, Saragael, Yabbashael. Variants include Haldiel, Tebliel, Phorlakh, Raguel, and Samuil. The 4 angels of the earth listed in Heywood, *The*

Hierarchy of the Blessed Angels, are actually angels of the 4 winds: Uriel (south), Michael (east), Raphael (west), Gabriel (north). In ancient Persian lore, the spirit of the earth was Isphan Darmaz. [Rf. *Enoch II*; *Pesikta R. Kahana* 155a.]

Angel of Earthquakes [Sui'el; Rashiel]

Angels of the East (or of the Rising Sun)—Michael, Gauriil, Ishliha, Gazardiel.

Angel of Edom—the name Edom was a designation for Rome, but the angel of Edom designated Satan. "I will ascend above the heights of the clouds, I will be like the Most High," the angel of Edom boasted. And God replied: "Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence." The angel of Edom was one of the angels on the ladder that Jacob saw in his dream, set between earth and Heaven. [Rf. Ginzberg, *The Legends of the Jews* I, V.]

Angel of Egypt—Mastema, Rahab, Duma(h), Uzza, and Sammael. On their way out of Egypt the Israelites were affrighted most "at the sight of the Angel of Egypt darting through the air as he flew to the assistance of the people under his tutelage." The identity of the angel is not given in the source quoted (Ginzberg, *The Legends of the Jews* III, 13). Some rabbinic texts say the angel was Abezi-thibod; others that it was, or might have been, Sammael, Mastema (in *The Book of Jubilees*), or Uzza. Another good guess would be Rahab (q.v.).

Angel of the Embryo [Sandalphon]

Angel of Esau—Sammael, with whom Jacob wrestled at Peniel.

Angel of Evil—Satan, Malach Ra, Mastema, Bernael, Beliar (Beliel), Ahriman (Persian), etc.

Angel of Evil Deeds—a holy angel in the service of God. He is pictured (but not named) as a Recording Angel in Longfellow, *The Golden Legend*.

Angels of the Face (or Angels of the Presence)—among the most frequently mentioned angels of the face in rabbinic lore are Metatron, Michael,

Jehoel, Suriel, Yefehfiah, Zagzagael, Uriel. There were about 12 of them and they were also spoken of as the angels of sanctification or the angels of glory—all of them circumcised at Creation. [See *Angels of the Presence*.]

Angel of Fall (autumn)—Torquaret. [Rf. Shah, *Occultism, Its Theory and Practice*, p. 43.]

Angel of Fascination [Tablibik]

Angel of Fasts—Sangariah, as cited in *The Zohar* (Exodus 207a).

Angel of Fate [Manu]

Angel of Fear (Yrouel; Morael)—these are amulet angels (q.v.).

Angel of February (Barchiel; Barbiel)—for angels governing other months of the year, see Appendix. [Rf. De Plancy, *Dictionnaire Infernal* IV.] In ancient Persian lore, the angel of February was Isfandarmend (q.v.).

Angel of Fertility—in Mandaean lore, the angel of fertility is Samandiriel or Yus(h)amin. In Talmud *Pesikta Rabbati* 43:8, it is stated that "Abraham gave heed to the Angel of Fertility when the great Lawgiver, then in his 100th year, was told by God to visit Sara in her tent." Abraham heeded God's counsel. Sara was 90 at the time and barren; but, through perhaps the overshadowing of Samandiriel or Yus(h)amin, she conceived and gave birth to Isaac. Another heavenly spirit present at the union of the aged couple was the Shekinah (q.v.).

Angel of the Fiery Furnace—the angel of the Lord (not named) seen walking in the midst of the unconsuming fire with Sidrach, Misach, and Abednego, the 3 Judaeen princes captive in Babylon who had refused to obey Nebuchadnezzar's command to worship a golden image. The angel miraculously delivered the 3 princes from death. He was later described by the Babylonian king as having a form like that of "the Son of God." [Rf. Daniel 3.]

Angel of the Fifth Heaven—the presiding spirit of the 5th Heaven is Michael—that is, if the 5th Heaven is Machum; but if the 5th Heaven is

Mathey, then the presiding spirit is Sammael. Assisting angels ruling the 5th Heaven include Friagne, Hyniel, Ofael, Zaliel. [Rf. de Abano, *The Heptameron*.] In Mohammedan lore, the 5th Heaven is the abode of the Avenging Angel "who presides over elemental fire."

Angel of Fire—Nathaniel (Nathanel), Arel, Atuniel, Jehoel, Ardarel, Gabriel, Seraph; also Uriel, "angel of the fire of the sun." Revelation 14:18 speaks of the angel of the heavenly altar "who has authority over fire." Cf. Agni, the Vedic god of fire and mediator (angel) between gods and men. The Zoroastrian genius of fire is Atar (q.v.). In the *Fourth Book of Maccabees* there is mention of an angel of fire whom Aaron overcomes; he is to be compared with the destroying spirit in Reider, *The Book of Wisdom* 18:22. When the Baal-worshipping Jair succeeded Abimelech to the throne in Israel and ordered the 7 men faithful to God to be consigned to the flames, Nathanel, "lord over fire," extinguished the flames and enabled the 7 to escape. Nathanel then burnt Jair along with 1,000 of his men. For the legend, see *Pseudo-Philo* 39; also *The Chronicles of Yerahmeel* 48:175. The Prokofieff opera *L'Ange de Feu*, composed between 1920 and 1926, is based on a novel by the Russian poet Valerie Brusoff. It was published in 1903. The chief character is Madiel, angel of fire, who returns to the heroine (a 16th-century visionary) in the form of a German knight. A concert performance of the opera was given in Venice in 1955; an American premiere occurred in New York at the City Center in September 1965. According to Kircher, *Ecstatic Voyage* (to the planets), the sun—so he reported—"is peopled with angels of fire swimming in seas of light around a volcano from which pour myriads of meteors." One of Marc Chagall's celebrated oils is his apocalyptic Angel of Fire or Flaming Angel (the canvas is titled "Descent of the Red Angel") that plunges from Heaven on a peaceful and unsuspecting world, and shatters it.

Angel of the Firmament—Hlm Hml.

Angel of the First Heaven—Sabrael, Asrulyu, Pazriel (Sidriel), Gabriel, etc.

Angel over Fish—Gagiel, Arariel, Azareel.

Angel of Flame—El Auria, a name equated with Ouriel (Uriel). [See Angel of Fire.]

Angel of the Flaming Sword [Angel of the Garden of Eden]

Angel of Food—Manna; the angel of nourishment is Isda.

Angel of the Footstool—in Arabic lore, the angel of the footstool (Kursi) offers arrivals to the 7th Heaven a pillar of light to support them when standing before the divine judge for interrogation. [Rf. 3 *Enoch*, 181; Nicholson, "An Early Arabic Version," etc.]

Angel of Force—Afriel, equated with Raphael.

Angel of Forests [Zuphlas]

Angel of Forgetting or Forgetfulness (or Oblivion)—usually Poteh or Purah (q.v.).

Angel of Fornication [Angel of Lust]

Angels of the Four Cardinal Points (or Regents of the Earth)—in Blavatsky, *The Secret Doctrine*, the "winged globe and fiery wheels," recalling Ezekiel's description of the 4 living creatures (Ezekiel I) glimpsed at the River Chebar. In Hindu lore, the 4 regents are the Chatur Maharajas, and are named Dhritar-ashtara, Virudhaka, Virupaksha, and Vaishnavana. [Rf. Leadbeater, *The Astral Plane*.]

Angels of the Four Elements—over fire, Seraph or Nathaniel; over air, Cherub; over water, Tharsis or Tharsus; over earth, Ariel.

Angels of the Four Winds—Uriel, over the south; Michael, over the east; Raphael, over the west (serving also as governor of the south, with Uriel); Gabriel, over the north. [Rf. Heywood, *The Hierarchy of the Blessed Angels*, p. 214.] Revelation 7 speaks of "four angels standing at the four corners of the earth, holding fast the four winds of the earth"—derived, supposedly, from *The Book of Enoch* (*Enoch I*). *The Book of the Angel Raziel* gives Usiel (Uzziel) as one of the 4 angels of the 4 winds.

Angels of the Fourth Heaven—Michael; Shamshiel; Shahakiel.

Angel over (Wild) Fowl—Trgiaob. [Rf. M. Gaster, *The Sword of Moses*.]

Angel over Free Will [Tabris]

Angels over Friday—Anael (Haniel, Anafiel); Rachiel; Sachiel.

Angel of Friendship—in ancient Persian lore, the angel of friendship was Mihr (q.v.). He was also the angel of love and ruled the 7th month. [Rf. Chateaubriand, *Genius of Christianity*.]

Angel over Fruit (or Fruit Trees)—Sofiel; Alpiel; Serakel; Ilaniel; Eirnilus.

Angel of Fury—Ksoppghiel, who is the leader of the many angels of this order. [Cf. Zkzorom-tiel.]

Angel of the Future—Teiaiel or Isiaiel (q.v.). In Assyro-Babylonian mythology, the god of foresight was Adad.

Angels of the Garden of Eden—the 2 angels commonly identified as the angels of Eden are Metatron and Messiah, both of the order of cherubim. But Raphael is also regarded as the angel of the earthly paradise by virtue of his having guarded the Tree of Life. John Dryden in his *State of Innocence, or The Fall of Man* concludes his dramatic poem with Raphael hustling our first parents out of Eden (rather than Michael, as in Milton, *Paradise Lost*). [Rf. *The Zohar*; Waite, *The Secret Doctrine in Israel*.] To R. L. Gales ("The Christian Lore of Angels"), it is Jophiel who stands at the gates of the Garden of Eden with the flaming sword.

Angel of Gehenna (Gehennom, Gehinnom)—Temeluchus, Kushiell, Shaftiel, Nasargiel, Duma. In the New Testament, Gehenna is another name for Hell. [Rf. *Maseket Gan Eden and Gehinnom*, quoted in *Jewish Encyclopedia* I, 593.] In the writings of the cabalist Joseph ben Abraham Gikatilla, Gehennom is the name of the 1st lodge of the 7 lodges in Hell, with Kushiell as the presiding angel.

Angel of Gemini ("twins")—Ambriel or, in ceremonial magic, Giel. According to Rabbi Chomer (Hebrew cabalist and master of Gaffarel), the 2 governing spirits of Gemini are Sagras and Saraiel. [Rf. Levi, *Transcendental Magic*.]

Angel of Gethsemane—according to Gales, writing in the *National Review* on "The Christian Lore of Angels," it is the angel Chamuel (Kamuel, Haniel) who strengthened Jesus, in His agony in the Garden of Gethsemane, with the assurance of resurrection. Luke 22:43 speaks of this angel but does not name him. Some sources identify Gabriel as the angel of Gethsemane.

Angel of Glory—Sandalphon, who is also the angel of prayer and tears. See Longfellow's poem "Sandalphon." The angels of glory, as a group, are identified or equated with the angels of sanctification. They reside in the highest Heaven, Araboth, number 660,000 myriads, and "stand over against the throne of Glory and the divisions of flaming fire." [Rf. 3 *Enoch* 22; *The Book of the Angel Raziel*.]

Angel of God—Uriel, or God Himself. In the Old Testament the expression "angel of the Lord" or "angel of God" is a theophorous term. It stands for the Elohim (god or gods), as in the *Mekilta of Rabbi Ishmael*. [Rf. Origen, *In Joanem* quoting from the *Prayer of Joseph*, a Jewish pseudepigraphon; see Angel of the Lord.]

Angel of Good—so called, though unnamed, in *The Apocalypse of Abraham*.

Angel of Good Counsel—Jesus, according to Dionysius the Areopagite in *The Mystical Theology and the Celestial Hierarchies*.

Angel of Good Deeds—pictured, but not named, as a recording angel in Longfellow, *The Golden Legend*.

Angel of Grace [Ananchel]

Angel of the Grail—pictured (but not named) by the Maître de Liesborn. The painting was done or published in 1465 and is reproduced on plate III in Régamey, *Anges*. The Angel of the Grail is also shown in a frieze, "The Vision of Galahad," by

Edward A. Abbey in the Boston Public Library. [Rf. Baxter, *The Holy Grail*.]

Angel of the Great (or Mighty) Counsel—the Messiah, the Holy Ghost, the Head of Days. (See Angel of the Covenant.) "Our Lord and Savior is called an angel of great counsel because he is the announcer of His father's Will." [Rf. Nicetas of Remesiana (335-414 C.E.) in "The Names and Titles of our Savior" quoted in Fremantle, *A Treasury of Early Christianity*.] St. Hilary in his *On the Trinity* IV calls the son of God (i.e., Jesus) "the angel of the Great Counsel." [Rf. Isaiah 9:6 (Septuagint version).] Gregory Thaumaturgus in his *Panegyric Addressed to Origen* thanks "that holy angel of God who fed me from my youth . . . perchance the Angel of the Mighty Counsel."

Angel of Greece—Javan or Yavan (a name for Greece). Ginzberg, *The Legends of the Jews* I, 35, quoting from various Talmudic sources, reports that "the angel of Greece mounted 180 rounds of Jacob's ladder."

Angel of Grief—depicted in the famous monument in the Protestant Cemetery in Rome. It is the work of an American sculptor and poet, W. W. Story, who, with his wife, lies buried there. A replica, at Stanford University in California, was erected to the memory of the victims of the 1906 earthquake.

Angel of Hades—Uriel, Raphael. The 1st (Uriel) is set over Tartarus; the 2nd (Raphael) is "prince of Hades." While Raphael is in charge of departed souls, the officiating angel of the newly dead was, at least originally, Uriel. [Rf. *Enoch I*, and Ginzberg, *The Legends of the Jews* V, 70, 273, 310.]

Angel of Hail (or Hailstorms)—Bardiel or Baradiel or Barchiel; also Nuriel, Yurkami, and the twin irin kaddishin.

Angel of Healing—usually Raphael; but also Suriel and Assiel.

Angel of Health—Mumiah; also Raphael.

Angel of Heavenly Baptism—Seldac (q.v.).

Angel of Hell—there are 7 presiding angels of Hell under the ethnarchy of Duma(h). The other 6 most commonly listed are Kshiel, Lahatiel, Shaftiel, Maccathiel, Chutriel, Pasiel. Other listings give Dalkiel, Rugziel, Nasargiel. [Rf. writings of Joseph ben Abraham Gikatilla; Ginzberg, *The Legends of the Jews* II.]

Angel of Herbs—in the *Alphabet of Rabbi Akiba*, the angel of herbs (unnamed) is included among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Heroism—Narsinha, who is the "man-lion avatar" and "lord of heroism."

Angel Over Hidden Things—Satarel (Sar-tael), and Gethel (Ingethal).

Angel of the Hills—like the angel of herbs (q.v.), the angel of the hills, unnamed, was included by Rabbi Akiba among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath. [Rf. *Alphabet of Rabbi Akiba*.]

Angel of His Presence—usually applied to the Shekinah (q.v.). Cf. Isaiah 63:9: "In all their affliction he was afflicted, and the angel of his presence saved them." See Angels of the Face; Angel of Sanctification; Angel of Glory. In rabbinic lore there are 12 angels of this class, with Michael, Gabriel, Uriel, and Zagzagael prominent among them.

Angel of Hoarfrost—an angel mentioned but not named in *Enoch I*.

Angel of Holiness [Angel of Sanctification]

Angel of the Holy Spirit—Gabriel. In Charles, *The Ascension of Isaiah* IX, 36, Isaiah sees the angel of the holy spirit in the 7th Heaven "on the left of my Lord."

Angel of Hope—Phanuel, as designated by Jean Danielou in his *Angels and Their Missions*. Phanuel is also the angel of penance "who holds the devil in his power."

Angels of Horror—the cherubim, who surround the throne of glory and who “strike fear and terror in the hearts of all who behold them.” [See Angels of Terror.]

Angel of Hostility (mal’akh hammastemah)—usually applied to Beliel or Beliar or Mastema. [Rf. Mansoor, *The Thanksgiving Hymns*; Vermes, *Discovery in the Judean Desert*, p. 184.]

Angel of Humanity—in the *Revelation of Moses*, the angel of humanity appears to Eve in Eden when she is on her knees praying for forgiveness of her sins. The angel raises her up, saying: “Arise, Eve, from thy repentance; for behold, Adam thy husband has gone forth from his body.” This was the first news to Eve that Adam had died. Eve died 6 days later.

Angel of Hurricanes [Za’miel; Zaa’fiel]

Angel of Ice—an angel mentioned but not named in *The Book of Jubilees* and in the *Revelation of John*, the latter a New Testament apocryphon. [See Angel of Snow.] The Mayans have a god of ice called Iztlacoliuhqui.

Angel of (or over) Immorality—his name is Zethar and he is one of the angels of confusion. In *Targum Esther*, Zethar is the “observer of immorality.” God sent him down, with 6 other angels of confusion, to put an end to King Ahasuerus’ pleasure. [Rf. Ginzberg, *The Legends of the Jews* IV, 375.] See Pharzuph; Schiekron.

Angel of Iniquity—“the angel of iniquity is bitter and angry and foolish; and his works are pernicious”—from the New Testament apocryphon *Hermas II*. While the angel is not named, he may be identified as Apollyon (q.v.).

Angel of Insolence—Rahab, who is also the angel or demon of the primordial waters and sometimes identified as the angel of death. [Cf. Isaiah 51:9.]

Angel of Insomnia—Michael, who was sent by God to cause the sleeplessness of Ahasuerus (the king who, on the advice of the wicked Haman, had decreed the annihilation of all the Jews in the

kingdom). The tale is told in *Targum Esther* and repeated in Ginzberg, *The Legends of the Jews*.

Angel of Intercession—an unnamed angel who intercedes “for the people of Israel, so that they may not be utterly destroyed,” as the angel declared to Levi when the latter went to Heaven (in a dream). [Rf. the *Testament of Levi* in the *Testament of the Twelve Patriarchs*.]

Angel of Inventions—Liwet, an *uthra* (angel) in Mandaean religious lore.

Angel of Ire [Zkzoromtiel]

Angel of Irrevocable Choice [Zeffar]

Angel of Israel—Michael. Also Javan (q.v.) and the unnamed angel in the *Testament of Levi* and the *Testament of Dan* (in the *Testament of the Twelve Patriarchs*).

Angel of January—Gabriel. In ancient Persian lore, the angel was Bahman.

Angel of Jehovah [Angel of the Lord]

Angel of Joy [Raphael; Gabriel]

Angel of Judgment [Gabriel; Zchanpuryu; Phalgus]

Angel of July—Verchiel (Zarachiel). In ancient Persian lore, Murdad (q.v.).

Angel of June—Muriel (a male angel). In ancient Persian lore, Tir.

Angel of June-July [Imrief]

Angel of (the planet) Jupiter—Zachariel (Yahriel); Zadkiel; Sachiel; Adabiel; Barchiel; Zadykiel. In Longfellow’s *The Golden Legend*, the angel of the planet Jupiter is Zobiachel (q.v.). For the names of the angels of the 7 planets, see Camfield, *A Theological Discourse of Angels*.

Angels of Justice [Tsadkiel; Azza]

Angel of Knowledge—Raphael, who is also the angel of science, health, prayer, and love.

Angel of the Last Judgment—Michael, Gabriel (also Abel, as in *The Testament of Abraham*).

Angel of the Law—where “Law” has the meaning of Torah (i.e., the Pentateuch), the angel is Dina, also known as Yefefiah, Iofiel, Zagzagael.

Angel of Lawlessness—Belial (Beliel), Matanbuchus. [Rf. *The Martyrdom of Isaiah*.]

Angel of (the sign of) Leo—in ceremonial magic, the angel is Ol. There are also governing spirits of the sign and these are Saghām and Seratiel, according to Rabbi Chomer, the Hebrew cabalist quoted in Levi, *Transcendental Magic*. See also Verchiel.

Angel of Liberty—unidentified by name. In Victor Hugo’s *La Fin de Satan*, it is through the angel of liberty that Satan is to be finally redeemed. [Rf. Papini, *The Devil*.]

Angel of Libra (the Balances)—Jael, in ceremonial magic. In *The Magus*, the angel is Zuriel. According to Rabbi Chomer the 2 governing spirits of Libra are Grasarben and Hadakiel (Chadakiel). It was from the writings of Rabbi Chomer that Gaffarel (17th-century man of learning and librarian to Cardinal Richelieu) drew many of his predictions.

Angel of Life—in his poem “The Two Angels,” Longfellow speaks of the angel of life and the angel of death (both unnamed). They are dressed in robes of white, one “crowned with amaranth as with flame,” the other “with asphodels like flakes of light.” Both angels, says Longfellow, are from God “on celestial embassy.”

Angel of Light—Isaac, Gabriel, Jesus, and Satan have been called angels of light, Satan only in his disguise as such (II Corinthians 11:14). In Jewish tradition, Isaac was looked upon as an angel of light because of the supernatural brightness of his countenance at birth (a birth announced by Michael). In Christian lore of the Middle Ages, Gabriel was the angel of light. [Rf. Christian, *The History and Practice of Magic* I, 296.] In Parsi religion, it was Mihr (Meher, Mithra); also Parvargigar (who, in Arabic, was Rab-un-naw, “lord of the species”). According to *Midrash Kohen*, 300 angels of light dwell in the 3rd Heaven where they “unceasingly sing God’s praises and

watch over the Garden of Eden and the Tree of Life.” It should be explained that there are two paradises: the terrestrial one and the heavenly one. In the cabala, the sun, included among the planets, is regarded as an angel of light.

Angel of the Light of Day—Shamshiel, who is also the prince of Paradise. [Rf. *3 Enoch*.]

Angel of Lightning—Barkiel (Barakiel) or Uriel, according to *The Book of Jubilees*; Ginzberg, *The Legends of the Jews*; *3 Enoch*. Barkiel (q.v.) is also the angel of February and is customarily cited as one of the 7 archangels. In Conybeare, *The Testament of Solomon*, as in Shah, *The Secret Lore of Magic*, the angel of lightning is claimed to be the only power able to overcome the demon Envy.

Angel of Lights—in *The Zadokite Fragments* the following appears: “Moses and Aaron continued in their charge through the help of the Angel of Lights even though Beliel in his cunning had set up Jannes and his brother in opposition of them.” [Rf. Rowley, *The Zadokite Fragments and the Dead Sea Scrolls*; Grant, *Gnosticism and Early Christianity*.] Raphael, as regent of the sun; Uriel, also called regent of the sun; and Shamshiel, “light of day,” may similarly be designated angels of light.

Angel of Longevity—the angels most commonly cited in occult writings as controllers or dispensers of longevity are Scheiah, Mumiah, Rehael. The last-named is of the order of powers. For his sigil, see Ambelain, *La Kabbale Pratique*.

Angel of the Lord—a Biblical theophorism, usually identified or personified as Michael, Metatron, Malachi, Gabriel, Akatriel, Yehadriel, Homadiel, Phinchas, etc. Where the expression occurs in the Old Testament, particularly in the earlier books, it may be taken to mean, though not always, God Himself. In Numbers 22:22 the Angel of the Lord is the adversary (i.e., *ha-satan*) acting for the Lord. The apparent contradiction between similar accounts in II Samuel 24:1 (where it is the Lord who provoked David to number Israel) and I Chronicles 21:1 (where it is Satan who does the provoking) may be resolved if

(1) Satan were spelled lowercase—i.e., *satan*—to denote not the name of an angel (as it was, in fact, not meant to denote) but the designation of an office, the office of adversary; and if (2) this adversary were understood to be acting for God—that is, acting as the angel of the Lord. In Judges II, the angel of the Lord comes up from Gilgal to Bochim to remind the Israelites of the Lord's promise "which I swear unto your fathers" to lead them to the Promised land. In the New Testament, as in Acts 12:1-7 (where Peter is released from prison), the angel of the Lord is not the Lord but a heavenly messenger sent by the Lord and acting for the Lord. See Raphael's painting "The Angel Waking St. Peter." In Acts 12:23, where Herod is struck down by "the angel of the Lord," the term may be equated with, or stand for, the angel of death. Justin held that one of the 3 angels that visited Abraham (Genesis 18) was the Word (i.e., the Logos or Holy Ghost). Philo thought that the other 2 were Christ and God Himself, or (again) the angel of the Lord, the 3 constituting a prefiguring of the Trinity. The subject of Abraham "entertaining angels un-awares" was popular with painters of the early Italian school. The scene is depicted in a woodcut in the Cologne Bible (1478-1480); it also figures in one of Hans Holbein's wood engravings (where, by the way, the 3 angels are represented without wings). It was an angel of the Lord, say the rabbis, who taught Abraham Hebrew, "the language of Revelation." [Rf. *Jewish Encyclopedia*, p. 85.] The term angel of the Lord, or angel of God, or angel of Yahweh appears in connection with the story of Hagar (Genesis 16); the sacrifice of Isaac (Genesis 22); the burning bush (Exodus 3); Balaam (Numbers 22); Gideon (Judges 6); parents of Samson (Judges 13); David at the threshing-floor of Araunah (2 Samuel); Elijah (2 Kings); the smiting of the Assyrian host (2 Kings); etc.

Angel of the Lord of Hosts—on high, the angel is Michael; on earth it is the High-priest, so designated "by reason that he belongs to the side of Grace." [Rf. *The Zohar* (Numbers 145b).]

Angel of Love—Theliel, Rahmiel, Raphael, Donquel, etc. In the cabala, the Roman goddess

Venus also figures as an angel of love. In rabbinic lore the angel of love (not named) approved the creation of man when God first proposed the idea to an assembly of top hierarchs (some of those who disapproved were punished—Rf. Ginzberg, *The Legends of the Jews*). In Talmudic, Zoharistic, and Mandaean sources we find Liwet and Anael (the latter angel of the star of love) serving as additional angels of love. In ancient Persian writings, Mihr was the angel who watched over love and friendship.

Angel of Lude—the rooftree angel of France. He is represented, though not named, in stained glass at St. Bartholomew's Protestant Episcopal Church in New York City. The bronze of the angel is by Jehan Barbet de Lyon (1475). It was intended as a weathervane for St. Chapelle in Paris. In the 19th century the statue was removed by the Marquis de Talhouet to his chateau du Lude (whence the angel's name). It was acquired by J. P. Morgan and exhibited in the United States. A reproduction is in the book *Merchants of Art*.

Angel of Lust—in Talmud *Bereshith Rabba* 85, and according to Rabbi Jochanan commenting on Genesis 38:13-26, when "Judah was about to pass by, without noticing, Tamar (Judah's daughter-in-law, squatting like a harlot at the crossroads), God caused the angel of lust to present itself to him." The angel is not named—but compare with Pharzuph (or Priapus), whom Arnobius in *Adversus Nationes* III, called "the Hellespontian god of lust." [Cf. also with the "spirit of whoredom" in Hosea 4:12.]

Angel of Luxury—in his commentary on Matthew, Origen says that anyone who "falls away from Michael is put into subjection to the angel of luxury, then to the angel of punishment."

Angel of Mankind—usually Metatron (q.v.).

Angels of the Mansions of the Moon—see Appendix for the names of 28 of these governing angels of the moon.

Angel of March—Machidiel (Malchidiel), Melkejal, etc. For angels governing other months



Angels of the Trinity, an icon made c. 1410–1420 by André Rublev. Here all 3 figures (Jesus, God, and the Holy Ghost) are winged and haloed. In the Tretykov Gallery, Moscow. Reproduced from Régamey, *Anges*.

of the year, see Angels of the Months of the Year. In ancient Persian lore, the angel of March was Favardin.

Angel of the Marriage of Contraries [Camaysar]

Angel of (the planet) Mars—Uriel, Sammael (Zamiel), Gabriel, Chamael (or Camuel, as listed in Camfield, *A Theological Discourse of Angels*). [Rf. Kircher, *Oedipus Aegyptiacus*; Levi, *Transcendental Magic*; Lenormant, *Chaldean Magic*.]

Angel of May—Ambriel (Amriel); also Afsi-Khof. [Rf. De Plancy, *Dictionnaire Infernal*.] In ancient Persian lore, the angel of May was Khurdad.

Angel of Media—the unnamed tutelary angel of the ancient land of Media who became "corrupted through national bias." According to Ginzberg, *The Legends of the Jews* I, 351, the angel of Media mounted 52 rungs of Jacob's Ladder.

Angel of Memory—Zachriel, Zadkiel, Mupiel. The angels of memory are invoked in Mosaic incantations, occult rites, etc.

Angel of (the planet) Mercury—in grimoires and goetic texts, the angels of the planet Mercury are variously given as Tiriell, Raphael, Hasdiel, Michael, Barkiel, Zadkiel. In practical cabala, the angel of Mercury is Bene (Bne) Seraphim. [Rf. Levi, *Transcendental Magic*; Trachtenberg, *Jewish Magic and Superstition*.]

Angel of Mercy—Rahmiel (Rhamiel), Rachmiel, Gabriel, Michael, Zehanpuryu, Zadkiel. St. Francis of Assisi has been called the angel of mercy and has been so pictured (with wings) in *The Douce Apocalypse*. (See also *The Zohar*; 3 *Enoch*.) As in the case of 2 other mortals (Enoch and Elijah), St. Francis, it is claimed, was transformed into an angel and now goes by the name of Rhamiel. Another angel of mercy named in Merkabah lore is Uzziel, acting under Metatron. [Rf. introd. 3 *Enoch*.]

Angel of Meteors [Angel of Comets, *q.v.*]

Angels of Might—"from the shrines of the

Egyptians, He (Christ) stole the names of the angels of might"—so claimed pagan writers, according to Arnobius in his *Adversus Nationes* I. The names of these angels of might are not given.

Angel of Mighty Counsel—the Septuagint version of the famous passage in Isaiah 9:6, which has been interpreted by Christian apologists as one of the prophecies of the advent of Christ, and as one of His appellations.

Angel of Migration—Nadiel (*q.v.*), who is the governing spirit of the month of Kislev (November–December).

Angel of Mohammed—when Mohammed, according to legend, was transported to Heaven, he saw there—as he later reported—an angel with "70,000 heads, each head having 70,000 faces, each face 70,000 mouths, each mouth 70,000 tongues, each tongue speaking 70,000 languages, and all employed in singing God's praises." Brewer in his *Dictionary of Phrase and Fable* estimates that the foregoing enumeration "would make more than 31,000 trillion languages and nearly 5 billion mouths." [Cf. the *erelim*.]

Angel of Monday—Gabriel; Arcan (king, in the nether realms); Bilet; Missabu; Abuzaha; and others.

Angels of Mons (legendary)—in Machen, *The Bowmen & Other Legends of the War*, the angels of Mons, phantom horsemen, are reported to have appeared at the battle of Mons, bringing aid to the English. The report found general acceptance among civilians as well as among many of the soldiers who fought in the battle.

Angels of the (12) Months of the Year—Gabriel (January); Barchiel (February); Malchidiel (March); Asmodel (April); Ambriel or Amriel (May); Muriel (June); Verchiel (July); Hamaliel (August); Zuriel or Uriel (September); Barbiel (October); Adnachiell or Advachiell (November); Hanael or Anael (December). In ancient Persian lore, the angels were: Bahman (January); Isfand-armend (February); Farvardin (March); Ardibehist (April); Khurdad (May); Tir (June); Murdad (July); Shahrivar (August); Mihr or Miher

(September); Aban (October); Azar (November); Dai (December). [Rf. *The Magus* II and De Plancy, *Dictionnaire Infernal*.]

Angels of the Moon—in Solomonian lore, the angels governing the moon are variously given as Yahriel, Iachadiel, Elimiel, Gabriel, Tsaphiel, Zachariel, Iaqui, and others. In Longfellow's *The Golden Legend*, where the 7 planetary angels are named, the angel of the moon is given as Gabriel, although in later editions of the poem Longfellow switched to the angel Onafiel. [Rf. Christian, *The History and Practice of Magic*.] Actually, there is no such angel as Onafiel. Longfellow coined him inadvertently through a transposition of the letters "f" and "n" in Ofaniel, who is the traditional angel of the moon.

Angel of Morals—Mehabiah, an angel who assists mortals desiring progeny. In *The Magus*, Mehabiah is cited as one of the 72 angels bearing the name of God Shemhamphorae.

Angel of Mountains [Rampel]

Angel of the Muses—Uriel, Israfel, Radueriel, Vretil (Pravuil). The 9 Etruscan gods, the Novensiles, were regarded collectively as constituting the Muses, according to Granius (on the authority of Arnobius in his *Adversus Nationes* III).

Angel of Music—in Islamic lore, the angel of music is Israfel (Israfil), who is often equated with Uriel.

Angel of the Mutations of the Moon—in ancient Persian theogony, the angel was Mah.

Angel of Mysteries—Raziel, Gabriel, Zizuph. In Christian, *The History and Practice of Magic*, Gabriel is the "genius of Mysteries."

Angel of Night [Leliel; Metatron; Lailah]

Angel of the Noonday Winds [Nariel]

Angel of the North [Oertha; Alfatha; Uriel; Chairoum]

Angels of the North Star—Abathur, Muzania, Arhum Hii, and 4 angels (*uthri*) in Mandaean lore.

Angel of the North Wind—Chairoum (*q.v.*).

Angel of Nourishment—Isda. See Angel of Food.

Angel of November—Adnachi (Advachiel, Adernahael). In ancient Persian lore, the angel of November was Azar.

Angel of Obedience—Sraosha (*q.v.*) in Manicheanism.

Angel of Oblivion—Purah or Puta or Poteh. Referred to also as the angel of forgetfulness.

Angel of October—Barbiel. In ancient Persian lore, Aban.

Angel of the Odd (fictional)—in Edgar Allan Poe's short story so titled, a wingless, Dutch-English speaking angel, more like an automaton, who "presides over the contretemps of mankind." The business of this angel or genius is "to bring about the odd accidents which are continually astonishing the sceptic." [Rf. vol. 4 of the 10-vol. *The Works of Edgar Allan Poe*.]

Angel of Omnipotence—there are (or were) 8 angels of this class, Atuesuel, Ebuhuel, Elubatel, Tubatlu, Bualu, Tulatu, Labusi, Ublisi. In the *Citation of Leviathan*, the first 3 angels are invoked to force demons to appear and do the bidding of the invocant. [Rf. *The Sixth and Seventh Books of Moses*, p. 85.]

Angel of Oracles—Phaldor (*q.v.*).

Angel of Order—Sadriel (*q.v.*).

Angel of Orion—in the *Alphabet of Rabbi Akiba*, the angel of Orion (unnamed) is included among the "splendid, terrible and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Paradise—both earthly and heavenly: Shamshiel, Michael, Zephon, Zotiel, Johiel, Gabriel, etc. In Mandaean lore, the angel is Rusvon. In ancient Persian lore, the angel was Sirushi (or Surush Ashu, or Ashu). [Rf. Shea and Troyer, *The Dabistan*, p. 144.]

Angel of Patience—Achaiah (*q.v.*), who is also adept in discovering the secrets of nature. In



Angels Chanting the "Gloria" by Benozzo Gozzoli (1420–1498). Reproduced from Régamey, *Anges*.

the cabala, the angel of patience is one of 3, and belongs to the order of seraphim.

Angel of Peace—in Jewish legend, the angel of peace (unnamed) is reputed to have opposed the creation of man, for which opposition he was burned by God, along with the hosts under him. The angel of truth was also burned, and for the same reason. Later, it seems, they were both revived. In *Enoch I*, 40, the angel of peace leads Enoch the patriarch around Heaven and reveals to him the names of the 4 archangels of the presence—Michael, Raphael, Gabriel, Phanuel—describing their individual duties. The *Testament of Asher* speaks of “meeting the angel of peace,” but does not name him. Traditionally there were 7 angels of peace. *The Zohar* translates Isaiah 33:7 as “Behold, angels cry abroad, the angels of peace weep bitterly.” They weep “because they no longer know [declares Rabbi Simeon] what to make of God’s promise to Abraham at the time when He brought him forth.” According to tradition [Rf. *New Jewish Encyclopedia*, p. 441] “angels of peace visit every Jewish home when the holy Sabbath is being ushered in.” In gnostic lore, the prince of peace is Melchisedec (q.v.). [Rf. *Prince of Peace*.]

Angel of Penance—Phanuel (q.v.). He is also the angel of hope and identified as the Shepherd of Hermas.

Angel of Persecution—according to Roman Catholic doctrine, in its prebaptismal rites, the angel of persecution is a personal devil which is in each of us (side by side with a guardian angel). See Angel of Perversion. [Rf. Corte, *Who Is the Devil?*]

Angel of Persia—Dob(b)iel or Dub(b)iel, known as the guardian angel of Persia. In Daniel 10:13, Michael contends with the prince of Persia (not identified here by name). [Rf. *Talmud Yoma* 77a.]

Angel of Perversion—a 2nd-century C.E. apocryphon, the *Shepherd of Hermas*, informs us that “every man has close by him 2 angels, one an angel of holiness or sanctity, the other an angel of perversion.” [Cf. Angel of Persecution.]

Angel of Pisces—in ceremonial magic, the angel of this sign of the zodiac (Pisces, fishes) is Pasiel. According to Rabbi Chomer, quoted by Eliphas Levi, there are 2 governing spirits of Pisces and they are Rasamasa and Vocabiel (Vocatiel). Heywood, *The Hierarchy of the Blessed Angels*, lists Varchiel as chief regent of Pisces.

Angel of the Plagues—an unnamed destroying angel who, sword in hand, appeared over Jerusalem to punish the Jews, particularly King David, for authorizing a census (the numbering of people being, apparently, an offence to God). David appeased the angel of the plagues by offering burnt sacrifices on the threshing-floor of Araunah, one of the Jebusite inhabitants of old Jerusalem. For the incident, see I Chronicles 21.

Angels of the Planets—there are commonly 7 angels of the planets which, in occult lore, include the sun and moon. The chief is Rehatiël (Rhatiël) or Rejatiël. For the name of the governing angel for each planet, his sign, the day he governs, etc., see Appendix. In the 1st edition of Longfellow’s *The Golden Legend*, the angels of the 7 planets are given as: Raphael (Sun); Gabriel (Moon); Anael (star of love, i.e., Venus); Zobiachel (Jupiter); Michael (Mercury); Uriel (Mars); Anachiël (Saturn). In later editions, Longfellow substituted Onafiël for Gabriel and Orifël for Anachiël. Both Zobiachel and Onafiël seem to be newly coined, since they show up in no other source.

Angel of Plants—Sachluph (q.v.).

Angel of the Pleiades—in the *Alphabet of Rabbi Akiba*, this angel, unnamed, is included among the “splendid, terrible and mighty angel chiefs” who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Poetry—Uriel, Israfel, Radueriel (Vretil), Phoenix.

Angel of (the order of) Powers—in the cabala [Rf. Levi, *Transcendental Magic*] the angel of the order of powers is Zacharaël, or the planet Jupiter. Other sources designate Verchiël, Camael, Kafziël (Cassiel), and Sam(m)ael. The last named is given on the authority of Robert Fludd,



Baroque Angels, the work of Franz Schwanthaler (c. 1720). Made for the Heilige Maria Kirche, Dresden. From the collection of Edward R. Lubin.

16th-century alchemist. According to Gregory the Great, the powers "preside over demons." In *The Testament of Abraham*, a pseudepigraphic work, the angel of powers is Michael.

Angel of Praise—unnamed. In Ginzberg, *The Legends of the Jews* I, 16, it is related that "the third creation of the second day [of Creation] were the angel hosts, both the ministering angels and the angels of praise." Specifically, the latter would constitute the 3 orders of the 1st triad in the Dionysian scheme—seraphim, cherubim, thrones.

Angel of Prayer—in occult writings one finds usually 5 or 6 named angels of prayer: Akatriel, Gabriel, Metatron, Raphael, Sandalphon, Sizouse. But since there are "seven archangels who convey the prayers of the saints to God" (according to Oesterley in Manson, *A Companion to the Bible*, p. 337), Michael might be included among the aforementioned 6.

Angel of Precipices—Zarobi (q.v.).

Angels of Pregnancy—in Mosaic incantation

rites, the angels of pregnancy are Sinui and Sinsuni. These 2 luminaries are invoked to help women in labor. According to Jewish legend, God appoints an angel to make the newborn Jewish male resemble its father, in order, presumably, to preclude the charge of adultery which might be lodged against the mother where a child bears no resemblance to the male parent. [Rf. Ginzberg, *The Legends of the Jews* VI, 83.]

Angels of the Presence—also known as angels of the face. They are customarily 12 in number, the chiefs of the group being Michael, Metatron, Suriel, Sandalphon, Astanphaeus, Saraqael, Phanuel, Jehoel, Zagzagael, Uriel, Yefefiah, and Akatriel. The angels of the presence are also equated with the angels of sanctification and the angels of glory, 2 classes of hierarchs that were, it seems, already circumcised at the time they were created. See *The Book of Jubilees* XV, 27. In the just-named pseudepigraphon (I, 27 et seq.) the story of Creation is unfolded to Moses "by the angel of the presence," who, however, is not named. "Probably Michael," says R. H. Charles. The patriarch Judah, in the *Testament of Judah* (in the *Testament of the Twelve Patriarchs*), claims that the angel of the presence (not named) blessed him. According to *The Zohar* (I, Vayera), the angels of the presence were expelled from the divine presence when they revealed the "mystery" (i.e., God's purpose). [Rf. *A Rabbinic Anthology*, p. 162.] Blake in his poem "Milton" speaks of the "seven angels of the presence." He also has a drawing, now in the Fitzwilliam Museum, Cambridge, titled "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins." Rabbinic tradition refers to the 70 tutelary angels as angels of the presence. According to the *Testament of Levi* (in the *Testament of the Twelve Patriarchs*), the angels of the presence dwell in the 6th Heaven. [Rf. Eisenmenger, *Traditions of the Jews* I; *Book of Hymns* V; *Testament of Judah* (in the *Testament of the Twelve Patriarchs*); Lea, *Materials Toward a History of Witchcraft* I, 17.]

Angel of Pride—Rahab; Satan.

Angel of Priesthoods and Sacrifices—

Sachiel-Meleck. [Rf. Levi, *Transcendental Magic*, p. 307.]

Angels of Principalities—the ruling princes of this order, listed 1st in the 3rd triad of the pseudo-Dionysian system of the celestial hierarchy, include Haniel, Nisroc, Cerviel, and Raguel. The order is known also as princedoms. The angels of this choir are “protectors of religion” and preside over good spirits. In Jude and in the Pauline Epistles, the principalities are regarded as both beneficent and malevolent luminaries. Nisroc is mentioned in *Paradise Lost* VI, 447 as “of Principalities the prime.” This Nisroc was once an Assyrian deity (II Kings 19:37). In occult lore, he is a demon. [Rf. Caird, *Principalities and Powers*.]

Angel of Proclamation—Gabriel; also Ak(h)-raziel or Azkariel.

Angel of Progress—in Jewish cabala, the angel of progress is Mercury. Raphael is also referred to as the angel of progress. [Rf. Acts 14: 11-12; Levi, *Transcendental Magic*, p. 100.]

Angel of Prostitution—in Zoharistic cabala, the angel of prostitution is Eisheth Zenunim (mate of Sammael, prince of poison and of death). Lilith, Naamah, and Agrat bat Mahlat were 3 other mates of Sammael and, like Eisheth, angels of prostitution. [Rf. Masters, *Eros and Evil*.]

Angel of Punishment—there are 7 and they are named in *Maseket Gan Eden and Gehinnom*: Kushiell (“rigid one of God”); Lahatiell (“flaming one”); Shoftiell (“judge of God”); Makatiell (“plague of God”); Hutriell (“rod of God”); Pusiel or Puriell (“fire of God”); Rogziell (“wrath of God”). See *Jewish Encyclopedia* I, 593. Another angel of punishment is Amaliell (q.v.). The Coptic *Pistis Sophia* names Ariel as the angel in charge of punishments in Hell. *The Manual of Discipline* (plate IV) lists angels of punishment. In *Enoch II* (10:3) the angels of punishment dwell in the 3rd Heaven. Cf. the Levi testament in the *Testament of the Twelve Patriarchs*, where armies of punishing angels, presumably evil, dwell in the 3rd Heaven. These, says Charles in *Enoch I*, are the grigori (q.v.). Hell, by the way, was “in the north of the

3rd Heaven.” In Coptic gnosticism, the demon of punishment is Asmodel; in occult writings, Asmodel is the angel of April. *Midrash Tehillim*, commenting on Psalm 7, lists 5 angels of punishment whom Moses encountered in Heaven, to wit: (1) Af, angel of anger; (2) Kezef, angel of wrath; (3) Hemah, angel of fury; (4) Hasmed, angel of annihilation; (5) Mashit, angel of destruction.

Angel of Purity—Tahariell. [Rf. Abelson, *Jewish Mysticism*.]

Angels of Quaking—the “Angels of Quaking surround the throne of glory.” (Cf. Angels of Terror.) Moses beheld these angels during his 40-day stay in Heaven. [Rf. *Ma’ayan ha-Hokmah* 58-60 and other midrashim.]

Angel of Rage—called N’mosnikttiel in M. Gaster, *The Sword of Moses*. [Cf. Angels of Wrath.]

Angel of Rain—in rabbinic lore, at least 5 qualify as angels of rain: Matriell, Matarell, Matariell, Ridya (Ridia), and Zalbesael (Zebebsel). 3 *Enoch* (the Hebrew Book of Enoch) vouches for “Batarrell standing for Matarell.” In ancient Persian writings, the angel of rain (as also for rivers) was Dara.

Angel of Rarified Air—in Parsi angelology the angel is Ram-Khvastra; in Mandaean lore, it is Ayar Ziwa.

Angel of Repentance—according to various sources, the angel of repentance is Shepherd, Michael, Raphael, Suriell, Salathiel, Phanuel (Penuel). [Rf. *Shepherd of Hermas*; *Enoch I*; *The Interpreter’s Bible* (Commentary).]

Angel of Resurrection—the angel who rolled away the stone before Jesus’ tomb. In Matthew 28 he is called the angel of the Lord. [Cf. Gabriel.]

Angel of Revelation—Gabriel. [See Blake’s poem, “Glad Day.”]

Angel of the Right—in the Valentinian (gnostic) theory of Excerpts, the Angels of the Right were those who had prior knowledge of

the birth of Christ. [Rf. Newbold, "The Descent of Christ in the Odes of Solomon" in *Journal of Biblical Literature*, December 1912.]

Angel of Righteousness—Michael. In *The Shepherd of Hermas*, the angel (unnamed) is described as "mild, modest, gentle and quiet" and as one of 2 angels "with man," the other being an "angel of iniquity" (q.v.).

Angel of the River Jordan—called Silmai; also Nidbai.

Angel of Rivers—in M. Gaster, *The Sword of Moses*, the angel of rivers is Trsiel; in Persian lore the angel is Dara (q.v.).

Angel of Rome—usually spoken of as Samael, who is Satan in post-Biblical lore. Edom (q.v.) was a designation for Rome.

Angel of Running Streams—Nahaliel (q.v.).

Angel of the Sabbath—named Sabbath in Jewish (rabbinic) writings, where he is represented as one of the great hierarchs in Heaven. "The angel named Sabbath who sat on a throne of glory and the chiefs of all the angels of all the heavens and the abysses danced and rejoiced before him." [Rf. Ginzberg, *The Legends of the Jews* I, 84.]

Angel of Sagittarius—the angel of the sign of Sagittarius in the zodiac is Ayil or Sizajasel. According to Rabbi Chomer (Levi, *Transcendental Magic*), the 2 governing spirits of the sign are Vhnori and Saritaiel (Saritiel). In Heywood, *The Hierarchy of the Blessed Angels*, the ruler of Sagittarius is Adnachiell.

Angel of Salvation—Haurvatat, who is one of the amesha spentas (archangels) in Zoroastrianism. In noncanonical lore (Enoch and Baruch apocrypha), the angel of salvation is Uriel. [Rf. Graves and Patai, *Hebrew Myths*, p. 103.]

Angel of Sanctification—equated with the angel of glory and the angel of the presence. Chief among the angels of sanctification are Phanuel, Suriel, Metatron, Michael, Zagzagael. Like the angels of the presence, the angels of sanctification

were created already circumcised, a "fact" attested to in the pre-Christian *The Book of Jubilees*.

Angel of the Sanctuary—Sar ha-Kodesh. Also identified as Michael, Metatron, Yefefiah.

Angel of Saturday—Cassiel, Machatan, Uriel. In the Talismans of Paracelsus, the angel of Saturday is Orifiel. [Rf. Christian, *The History and Practice of Magic* I, 318.]

Angel of Saturn—Orifiel, Kafziel, Michael, Maion, Orifel, Mael, Zaphiel, Schebtaiel. In the works of Zanchy, Agrippa, and Trithemius the angel of the planet Saturn is Zapkiel. Agrippa also lists Orifiel. In Longfellow, *The Golden Legend* (1st edition, 1851), the angel governing Saturn is Anachiell. In later editions Longfellow substituted Orifel for Anachiell. [Rf. Camfield, *A Theological Discourse of Angels*.]

Angel of Scandal—Zahun, according to Levi, *Transcendental Magic*, p. 502. In Apollonius of Tyana, *The Nuctemeron*, Zahun is cited as one of the genii of the 1st hour.

Angel of Science—Raphael, who is also the angel of knowledge.

Angel of Scorpio—Sosol. According to Rabbi Chomer, quoted in Levi, *Transcendental Magic*, the 2 governing spirits of Scorpio are Riehol and Saissaeiel (Sartziel).

Angel of the Sea—Rahab. He is so called in Scripture and Talmud. Rahab was destroyed twice—once for refusing to divide the upper and lower waters at the time of Creation, and again for trying to save from drowning the Egyptian hosts in pursuit of the fleeing Hebrews across the Red (more correctly Reed) Sea. [See Tamiel; Angel of the Deep.]

Angels of the (Four) Seasons—Farlas (Winter); Telvi (Spring); Casmaran (Summer); Andarcel (Autumn). In medieval Hebrew texts the angels of the 4 seasons are Malkiel, Helemmelek, Melejal, and Narel. [Rf. "Angels," in *Interpreter's Dictionary of the Bible*.]

Angels of the Second Heaven—2 are usually cited: Raphael and Zachariel. But since it was in the 2nd Heaven that Moses encountered the angel Nuriel "with his retinue of 50 myriads of angels" (Ginzberg, *The Legends of the Jews* II, 306). Nuriel might be added to the rulers of this Heaven.

Angel of September—Uriel or Zuriel. The ruler of the month of Tishri (September–October) is Pahadron. However, if September is equated with the Hebrew month of Eloul, the angel is Elogium. In ancient Persian lore, the angel of September was Miher (Mihr).

Angels of Service—according to Rabbi Akiba the angels of service are "the fowl of heaven" (Cf. Psalm 104). *The Zohar* speaks of these angels as having 6 wings.

Angels of the Seven Days—Michael, Gabriel, Samael, Raphael, Sachiel, Anael, and Cassiel. According to Barrett, *The Magus* II (plate facing p. 105), the rulership is as follows, with the sigil of each angel reproduced in the Barrett book: Michael, lord of Sunday; Gabriel, lord of Monday; Samael, lord of Tuesday; Raphael, lord of Wednesday; Sachiel, lord of Thursday; Anael, lord of Friday; Cassiel, lord of Saturday.

Angels of the Seven Heavens—the ruling princes of the 7 Heavens are: Gabriel, 1st Heaven; Raphael, Zachariel, Galizur, 2nd Heaven; Jabniel, Rabacyel, Dalquiel, 3rd Heaven; Michael, 4th Heaven; Samael, Gadriel, 5th Heaven; Zachiel, Zebul, Sandalphon, Sabath, 6th Heaven; Cassiel (Kafziel) 7th Heaven. According to hechaloth lore, while some of the rulers reside in their respective Heavens, they are also found in other Heavens as guardians of the great halls. In Jewish legend, for example, Samael resides in the 7th Heaven (where, it is said, he is a prisoner).

Angel of the Seven Last Plagues—in Revelation 15–17 there are 7 angels of the 7 last plagues "to whom are given 7 golden vials full of the wrath of God." The angels are not named.

Angel of Showers [Zaa'fiel]

Angel of Silence [Shateiel, Duma(h)]

Angel of the Sirocco [Sikiel]

Angel of the Sixth Heaven—Zachiel, Zebul, Sabath, Sandalphon. "Here dwells the Guardian Angel of heaven and earth," according to the Muslims. The ruling prince of the 6th Heaven is Bodiel [Rf. *Hechaloth Zoterathi*].

Angel of the Sky [Sahaquiel]

Angel of Sleep—the unnamed angel who deprived King Ahasuerus of sleep in the Esther episode. [Rf. *Ozar Midrashim* I, p. 56.]

Angel over Small Birds [Tubiel]

Angels of Snow—Shalgiel, Michael. The angels of snow, unnamed, are spoken of in the apocryphal *Revelation of John*.

Angel of Solitudes—Cassiel, who is also the Angel of Tears (as is Sandalphon).

Angel of Song—Radueriel (Vretil), who is also choirmaster of the muses. In Koranic lore, the angel of song is Israfil or Uriel. In rabbinic lore, the angel is Shemi'el (Shemael, Shammiel) or Metatron. The last named is called "Master of Heavenly Song."

Angels Over Sorceries—"the wizard Aod of the priests of Midian used the angels set over sorceries to make the sun shine at night," according to *The Biblical Antiquities of Philo*. [Cf. fallen angels, who make known secret arts to mankind, as related in *Enoch I*.]

Angel of the Sorrows of Death [Paraqlitos]

Angel of the Souls of Men [Remiel (Jeremiel)]

Angel of the South [Kerkoutha, Cedar, Raphael]

Angel of the Southwest [Naoutha]

Angel of the Spheres [Salatheel (Sealtiel); Jehudiel]

Angels of the Spring—in occult lore, there are 4: Amatiel, Caracasa, Core, Commissoros. The head of the sign of Spring is Spugliuel. The ruling angel is Milkiel.

Angel of the Star of Love [Anael]

Angel of the Stars [Kakabel, Kohabiel, Kochabiel, Kokbiel]

Angel of Sterility [Akriel]

Angel of Storm [Zakkiel, Zaamael]

Angel of Strength [Zeruch (Zeruel, Cerviel)]

Angel of Summer—Gargatel; Gaviel; Tariel. The head of the sign of summer is Tubiel.

Angels of the Summer Equinox—in this group there are 9 or more angels, with Oranir serving as chief. All are effective as amulets against the evil eye. For the names of 9 of these angels, see Appendix.

Angels of the Sun—in the cabala and occult lore, the angels of the sun include an array of hierarchs: Arithiel, Galgaliel, Gazardia (spelt variously), Korshid-Metatron, Michael, Och, Raphael, Uriel, Zerachiel, etc. *The Zohar* (Exodus, 188a) speaks of "the angel appointed to rule and guide the sun," declaring that at dawn this angel "steps forth with the holy letters of the supernal blessed Name inscribed upon his brow, and in the power of those letters opens all the windows of Heaven." In ancient Persian lore, the angel of the disk of the sun was Chur (q.v.).

Angel of Sunday—Michael (1st hour); Anael (2nd hour); Raphael (3rd hour); Gabriel (4th hour); Cassiel (5th hour); Sachiel (6th hour); Samael (7th hour); Michael (8th hour); Anael (9th hour); Raphael (10th hour); Gabriel (11th hour); Cassiel (12th hour). It will be observed that Michael, Anael, Raphael, Cassiel and Gabriel do double duty on the Sabbath day. [Rf. Shah, *Occultism*, pp. 55-56.]

Angel of the Sun's Rays [Schachlil]

Angel of the Supreme Mysteries [Raziel]

Angel of Sweet-Smelling Herbs [Arias]

Angel of the Sword—the chief angel of the sword is usually given as Soqed Hezi (variously spelt). But there are numerous other angels so designated, as in M. Gaster, *The Sword of Moses*.

Angel over Tame Beasts [Behemiell]

Angel over Tartarus (Hades)—Uriel; also the eponymous chief Tartaruchi.

Angel of Taurus—in ceremonial magic, the chief angel of this zodiacal sign (the Bull) is Tual, otherwise Asmodel. According to Rabbi Chomer, quoted by Levi in *Transcendental Magic*, the governing spirits of Taurus are Bagdal and Araziel.

Angel of Tears—Sandalphon and Cassiel (qq.v.). In Islamic lore, the Angel of Tears (not named) dwells in the 4th Heaven.

Angels of Terror—these angels are equated with the angels of quaking. They are the strongest among the hierarchs and surround the throne of glory. In Jewish mysticism, Pahadron is the chief angel of terror. He governs the month of Tishri (September-October).

Angel of the Testament—John the Baptist, according to Salkeld in *A Treatise of Angels* (1613), quoting Malachi 3:1: "and the angel of the testament whom you desire," etc. This would apply to Christ, says Lactantius in Schneewis, *Angels and Demons According to Lactantius*. The passage in Malachi is also translated as "messenger" of the covenant. [Cf. Matthew 2:10: "Behold, I send my messenger before thy face, which shall prepare thy way for thee."] In the view of Régamey (*What Is an Angel?*) the foregoing would denote that "Christ is to proclaim himself the angel of the testament and to cause John the Baptist to be recognized as the messenger" merely.

Angels of the Third Heaven—among the principal rulers here are Jabniel, Rabacyel, Dalquiel, Baradiel, and Shaphiel. It was in the 3rd Heaven that Moses encountered an angel "so tall, it would take a human 500 years to climb to his height; he had 70,000 heads, each head as many mouths, each mouth as many tongues, etc. Mohammed also saw such an angel in Heaven, but neither in Talmud nor in the Koran is he named. A good guess would be Erelim, eponymous head of the order of erelim; or Raziel, sometimes credited with being chief of the order. The term erelim derives from Isaiah 33:7. In de Abano, *The*

Heptameron, the angels of the 3rd Heaven include Milliel, Ucirmuel, Nelapa, Jerescue, and Babel. Some sources place the erehim in the 4th Heaven.

Angels of the Throne—the Hebrew equivalent of the order of thrones is arelim or ophanim, according to *The Book of the Angel Raziel*: "there were seven who stand before the throne." However, according to a Jewish legend, there were (or are) 70. Among the chiefs of the order the following may be mentioned: Orifiel, Ophaniel (eponymous head of the ophanim), Raziel, Zabkiel, Jophiel, Ambriel, Tychagar, Barael, Quelamia, Paschar, Boel, Raum, Murmur. A number of these hierarchs are no longer found in Heaven and are to be numbered among the fallen angels in Hell. In the Dionysian scheme, the thrones as an order are placed 3rd in the 1st triad of the celestial hierarchy. Their dominant characteristic or virtue is steadfastness.

Angel of Thunder—Ra'miel, and/or Uriel. The latter also serves as the angel of fire and lightning. In Assyro-Babylonian mythology, the god of thunder was Adad; see picturization in *Larousse Encyclopedia of Mythology*, p. 59. Another Babylonian god of thunder was Rimmon.

Angels of Thursday—Sachiel, Castiel, and Assasiel. In Paracelsus, *Talismans*, the angel of Thursday is Zachariel. [Rf. Christian, *The History and Practice of Magic* I, 318.]

Angel of Time—so called but not otherwise named in the Tarot (Tarot card No. 14). The angel of time "stands between earth and heaven, clothed in a white robe, with wings of flame and a golden halo around his head . . . one foot on land, the other on the sea, behind him the sun rising . . . on his brow the sign of eternity and life: the circle." In the hermetic hierarchy, says Christian, *The History and Practice of Magic*, the genius of time is Rempha.

Angel of the Torah [Yefefiah; Iofiel (or Yofiel); Zagzageal; Metatron]

Angel of Torment [Aftemelouchos]

Angel of Treasures [Parasiel]

Angel of the Treasures of the Dead [Remiel (i.e., Jeremiel)]

Angel Over Trees [Maktiel]

Angel of Trembling [Pahadron; also Angel of Quaking or Terror]

Angels of the Triplicities—in ceremonial magic, the angels who rule the zodiacal triplicities are: Michael (over the fiery triplicity); Raphael (over the airy triplicity); Gabriel (over the watery triplicity); and Uriel (over the earthy triplicity).

Angels of the Triune God—Meacheul, Lebatei, Ketuel. [Rf. Barrett, *The Magus; The Sixth and Seventh Books of Moses* (pp. 127-130).]

Angel of Truth—Amitiel; Michael; Gabriel. In Jewish legend, the angel of truth (unnamed) opposed the creation of man when God first broached the idea; for this opposition he was burned, along with the angel of peace (who also opposed the idea) and the hosts under them. Since Gabriel and Michael escaped being burned, it must have been Amitiel who was reduced to a cinder. In Muslim lore, Gabriel is the spirit of truth.

Angel of Tuesday—Samael; Satael; Amabiel; Friagne; Carmax; Arragon; and Hyniel.

Angel of Twilight [Aftiel]

Angel of Vegetables—Sealiah and Sofiel, who are also the angels over fruit.

Angels of Vengeance—the 12 angels of vengeance were among the 1st formed at Creation, although, according to Catholic doctrine, all angels were formed at one and the same time. Only 6 of these angels of vengeance are known by name—Satanel, Michael, Gabriel, Uriel, Raphael, and Nathaniel (Zathael). Now, since the angels of the presence seem to be interchangeable (in Jewish lore) with the angels of vengeance, and since 12 of the former are known by name, 6 of these may be "taken over" and included in the listing of the vengeance—Suriel, Jehoel, Zagzagel, Akatriel, Metatron, and Yefefiah. The French painter Prud'hon (1758-1823) did a head of Vengeance in

his painting "Divine Vengeance and Justice Pursuing Crime," which hangs in the Louvre. The head suggests that Prud'hon had the angel Uriel in mind.

Angel of (the planet) Venus—Anael (Haniel), Hasdiel, Eurabatres, Raphael, Hagiel, and Noguel.

Angel of Victory—Bahram, or Var (Adar) Bahram, who is a yazata in Parsi lore. *The Dabistan* and *The Mandaean of Iraq and Iran* associate the angel of victory with the ascent of the soul of man.

Angel of Vindication—Douma(h) or Duma, who is also the angel of silence and the angel of the stillness of death. With Uzziel (Rahab), Douma was the governing *sar* (i.e., angel prince) of Egypt. [Rf. Waite, *The Holy Kabbalah*.]

Angel of Virgo (Virgin)—Voil or Voel. According to Rabbi Chomer in Levi, *Transcendental Magic*, the ruling spirits of this zodiacal sign are Iadara and Schaltiel.

Angels of (the order of) Virtues—more than a score of the angels of this order are named in G. Davidson's article, "The Celestial Virtues." Among the ruling princes of the order are Ariel, Barbiel, Haniel (Anael), Peliel, Nathanael, Atuniel.

Angel of Voyages—Susabo, who is one of the presiding genii of the 6th hour, in Apollonius of Tyana, *The Nuctemeron*.

Angel of War—Michael, Gabriel, and Gadriel. In the cabala there is Phaleg, called "the war lord" by Cornelius Agrippa.

Angel of Water (waters of the earth)—Tharsis or Tharsus; also Arariel, Talliud, Phul, Michael, Anafiel (all to be found in occult lore). In Persian lore, the angel of water is Harudha.

Angel of the Waters—in his cabalistic works, Cornelius Agrippa calls Phul (one of the 7 supreme spirits ruling the 196 provinces of Heaven) "the supreme lord of the waters." In Revelation 16:5, he is referred to but unnamed: "And I heard the angel of the waters say," etc. [See Arariel.]

Angel of Water Insects [Shakziel]

Angel of Weakness—Amaliel, who is also one of the angels of punishment. [Rf. Schwab, *Vocabulaire de l'Angélologie*, suppl.]

Angel of Wednesday [Raphael; Miel; Sera-phiel]

Angel of the West—Gabriel, who is called "the guardian of the west." [Rf. Ambelain, *La Kabbale Pratique*.]

Angel of the Wheel of the Moon—Ofaniel, among others. [Rf. Enoch.]

Angel of the Wheel of the Sun [Galgaliel]

Angel of the Whirlwind—Ra'shiel or Zavael, according to 3 Enoch. [Rf. Ginzberg, *The Legends of the Jews* I, 140.]

Angel of the Wild Beasts—Mtniel, Jehiel (Hayyel). [Rf. M. Gaster, *The Sword of Moses*; "Angelology," in *Jewish Encyclopedia*.]

Angel Over Wild Fowl and Creeping Things [Trgiaob]

Angel of the Wilderness—in Jewish cabala, and according to Levi, *Transcendental Magic*, the angel of the wilderness is the planet Saturn. The angel Orifiel has also been named a ruling spirit of the wilderness.

Angel of the Wind—in Revelation 7:1, there is mention of 4 angels of the wind. In occult works (M. Gaster, *The Sword of Moses*), in *The Book of Jubilees*, and in 3 Enoch, the following are named as angelic rulers: Moriel, Ruhiel, Rujiel, Ben Nez, and the celestial Ephemeræ. In his poem "Sandalphon" Longfellow sings of the angels of wind and of fire that "chant only one hymn and expire." Dürer engraved the 4 angels in control of the winds (see reproduction on p. 310, from Régamey's *Anges*). The cherubim were regarded as personifications of the wind. [Rf. Psalms 18:10.]

Angel of Winter—Amabael, Cetarari. The head of the sign of winter is Attaris (Altarib). [Rf. De Plancy, *Dictionnaire Infernal*; de Abano, *The Heptameron*; *The Book of Jubilees*.]

Angel of Wisdom—Zagzagel; also Metatron

(when Metatron goes under the name of Sasnigiel); also Dina (when Dina goes under the name of Yefefiah or Yofiel). According to legend, Zagzagel was ordered by God to carry Moses to a place where myriads of scholars congregated, all of them occupied with expounding the Torah. [Rf. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.]

Angel of the Womb [Armisaël]

Angels of Women's Paradise—there were 9 of these female angels; they were once the mothers, wives, or daughters of the Hebrew patriarchs, and they occupied a place apart in one of the Heavens. Philo "allegorises away the wives of the Jewish patriarchs into the several Virtues" (see Philo, *About Cherubim*, chap. 13). [Rf. Conybeare, *Myth, Magic, and Morals*, p. 199.]

Angel (or Prince) of the World—Satan (see Pauline Epistles), Michael, Jehoel, Metatron, or Sar ha-Olam (which literally means, in Hebrew, prince of the world). Mammon is also described as "holding the throne of this world." [Rf. the Talmud; Bamberger, *Fallen Angels*, p. 58.]

Angels at the World's End—according to the *Revelation of Esdras* and as revealed to Esdras himself, the angels who will govern or rule "at the end of the world" are 9 in number: Michael, Gabriel, Uriel, Raphael, *Gabuthelon, *Beburos, *Zebuleon, *Aker, *Arphugitonos. Of these 9, the 5 preceded by an asterisk are found nowhere else in apocryphal or apocalyptic lore [Rf. *Ante-Nicene Fathers Library* VIII, 573]. See entry "Five Angels Who Lead the Souls of Men to Judgment."

Angels of Wrath—Hemah, Af, Mzpopiasael, Ezrael. In the *Revelation of Moses*, the Lawgiver, during his visit to Paradise, encountered the angels of anger and wrath in the 7th Heaven and found them composed "wholly of fire." [Rf. *The Zohar* I; M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews*; *Apocalypse of Peter*.] In the *Midrash Tehillim*, the angel of wrath is Kezef.

Angels of the Wrath of God—there are (or were) 7 angels of the wrath of God, as mentioned but not named in Revelation.

Angel of Yahweh—angel of the Lord, i.e., God Himself. Wherever the expression occurs in the Old Testament, it is a periphrasis. The earliest versions of the Old Testament had, in the opinion of later scribes, too many direct interventions of God in human affairs; the use of "angel of Yahweh" or "angel of the Lord" was by way of reducing His earthly appearances and the carrying out of His commands through the agency of angelic intermediaries. [Rf. Grant, *Gnosticism and Early Christianity*.]

Angel-Year—the angel-year, according to Cornelius Agrippa and other occultists, is either 145 years or 365 years.

Angel of Yetzirah—Sammael or Satan. [Rf. Fuller, *The Secret Wisdom of the Qabalah*.] The word yetzirah is Hebrew for formation. In the cabala, the world consisted of 4 great divisions, of which yetzirah was one.

Angels of the Zodiac—Malahidael (over Aries), Asmodel (over Taurus), Ambriel (over Gemini), Manuel or Muriel (over Cancer), Verchiel (over Leo), Hamaliel (over Virgo), Zuriel (over Libra), Barchiel (over Scorpio), Advachiel or Adnachiel (over Sagittarius), Hamael (over Capricorn), Cambiel (over Aquarius), Barchiel (over Pisces). [Rf. Barrett, *The Magus* II.] The overall ruler of the zodiac is Masleh (q.v.). Cornelius Agrippa, *Three Books of Occult Philosophy* III, gives additional governing angels: Acrabiel, Betuliel, Chesetiel, Dagymiel, Daliel, Geminiel, Masniel, Sartamiel, Teletiel, Tomimiel.

Angerecton (Angrecton)—in the *Grimorium Verum*, a great angel, invoked in magical rites, specifically in the invocation at fumigation. He is mentioned also in Waite, *The Book of Ceremonial Magic*.

Angromainyus—an early form of Ahriman, the Zoroastrian equivalent of the Judaeo-Christian Satan, although he is not a fallen angel and is not subject to the overlordship of God. Angromainyus was God's opposite and opponent from the beginning (in Persian lore). In the *Zendavesta*, Angromainyus, pregnant with death, leaps from

Heaven in the form of a serpent—a form in which he is not infrequently represented. He tries to deceive Zoroaster (Zarathustra) and to cause the latter to rebel against Ahura Mazda (the Persian equivalent of the sovereign power), but fails. [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*.]

Aniel (Haniel)—one of the numerous angelic guards of the gates of the West Wind. [Rf. *Ozar Midrashim* II, 316.]

Anihi'el—in M. Gaster, *The Sword of Moses*, one of the angel princes whom God appointed to the sword.

Animastic (the Animated)—an order of angels, "blessed souls which, by the Hebrews, is called *issim*, that is, nobles, lords and princes," according to Voltaire in his "Of Angels, Genii and Devils." Also, a presiding angel of the order referred to as "the soul of the Messiah, Meratron, soul of the world." Animastic is, in addition, referred to as the ruling or guardian angel of Moses. [Rf. Barrett, *The Magus* I, 38.]

Animated, The [Animastic]

Aniquel (Anituel)—one of the 7 great princes of the spirits, represented in the form of a serpent of paradise. He serves Aniquelis (or Antiquelis). In a Vatican Faustian manual [Rf. Butler, *Ritual Magic*] Aniquel—spelled also Aniquiel—is one of the 7 grand dukes of the infernal regions. See also *The Sixth and Seventh Books of Moses*, p. 111.

Anitor—a high holy angel of God, invoked in magical rites after proper investiture by the invocant. [Rf. Waite, *The Greater Key of Solomon*; *Grimorium Verum*; *The Book of Black Magic and of Pacts*.]

Anituel [Aniquel]

Anixiel—one of the 28 angels governing the 28 mansions of the moon. For the names of all 28 angels, see Appendix.

Aniyel [Anafiel]

Anmael (Chnum)—one of the leaders of the fallen angels, sometimes identified with Semyaza,

for Anmael, like Semyaza, makes a bargain with a mortal woman (Istahar) in connection with the revelation of the Explicit Name (of God). [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; and popular legends in Talmudic lore, poetic fiction, etc.]

Annael—alternate spelling (as used by H.D. in her poem "Sagesse") for Aniel or Anael (*q.v.*).

Annauel—one of the 72 angels bearing the name of God Shemhamphorae. For a list of all 72 names, see Appendix.

Anointed Cherub—the Prince of Tyre is so called in Ezekiel 28:14.

Anpiel (see Anfiel)—in rabbinic lore, an angel in charge of the protection of birds. He resides in the 6th Heaven, where he is a supervising chief of 70 gates. With 70 crowns, he (Anpiel) crowns all prayers that ascend to Heaven from the earth, and then transmits the prayers to the 7th Heaven for additional sanctification. [Rf. *The Zohar*; Spence, *An Encyclopaedia of Occultism*.] In Ginzberg, *The Legends of the Jews* I, 138, Anpiel conveyed Enoch to Heaven.

Anshe Shem ("men of name")—in magical incantations, the fallen angels are addressed by this term (Anshe Shem) although it should be restricted to apply to 2 angels only: Azza and Azrael. [Rf. *The Zohar*; Bamberger, *Fallen Angels*.]

Ansiel ("the constrainer")—an angel invoked in magical rites. [Rf. Trachtenberg, *Jewish Magic and Superstition*.]

Antichrist—usually Beliar or Belier (*q.v.*); a term applied also to Nero. For illustration, see Grillo, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 48.

Antiel—an angel's name found inscribed on an oriental Hebrew charm for warding off evil. [Rf. Schrire, *Hebrew Amulets*.]

Antiquelis [Aniquel]

Anunna—in Akkadian theology, the *anunna* are "angels who are almost always terrestrial spirits." [Rf. Lenormant, *Chaldean Magic*.]

Anush—one of 3 ministering angels (the other 2 being Aebel and Shetel) whom God appointed to serve Adam. The celestial trio “roasted meat” for our first parent and even “cooled his wine”—according to *Yalkut Reubeni*. [Rf. *The Book of Adam and Eve*.]

Apar or **Aparsiel**—in M. Gaster, *Wisdom of the Chaldeans*, an angel in service to Sadqiel, ruler of the 5th day.

Apharoph (Apholph, Afarof)—an angel equated with Raphael and believed to be “the only true name of God.” [Rf. *The Testament of Solomon*; *Pistis Sophia*; M. Gaster, *The Sword of Moses*.]

Aphiriza [Alphariza]

Aphredon—in gnosticism, a great celestial entity dwelling in the Pleroma with his 12 Just Ones. He is a ruler of the Indivisible.

Apollion (Appolyon, Apollyon)—the Greek form for the Hebrew Abaddon, meaning “destroyer.” In Revelation 9:11 Apollion is the angel of the bottomless pit. In Revelation 20:1 he “laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.” According to the foregoing, Apollion is a holy (good) angel, servant and messenger of God; but in occult and, generally, in noncanonical writings, he is evil—as in the last-century *The Biblical Antiquities of Philo* and the 3rd-century *The Acts of Thomas*. The term also applied to the abode of evil spirits (Hell). In Bunyan’s *Pilgrim’s Progress* Apollion is the devil. Bunyan thus describes him: “clothed with scales like a fish and wings like a dragon, feet like a bear, and out of his belly came fire and smoke.” He is so pictured by a 17th-century artist, the sketch reproduced in an early edition of *Pilgrim’s Progress*. The exegete Volter identifies Apollion with Ahriman, the Persian devil. [Rf. Charles, *Critical Commentary on the Revelation of St. John*, p. 247.] In Barrett, *The Magus*, where Apollion is pictured in color, he is distinct from Abaddon (also pictured in color). The 2 are denominated “vessels of iniquity” (i.e., fallen angels or demons). Dürer did an

engraving showing the “Angel with the Key to the Abyss,” reproduced on p. 3.

Apostate Angel—Satan. So named by Gregory the Great in his *Moralia* on Job, where he says: “Forasmuch then, as mankind is brought to the light of Repentance by the coming of the Redeemer, but the Apostate Angel is not recalled by any hope of pardon,” etc. It was Gregory’s view that man was created to replace the fallen legions of Satan.

Apparitions—according to Robert Fludd, *Utriusque cosmi majoris et minoris historia*, apparitions are one of 3 primary hierarchies (each again subdivided into 3 secondary hierarchies). [See *Acclamations*; *Voices*.]

Apragsin (Apragsih)—a divine messenger appointed by God to the sword, as listed in M. Gaster, *The Sword of Moses*. Apragsin is also known as Assi Asisih.

Apsinthus [Wormwood]

Apsu—in Babylonian mythology, Apsu is a female (?) angel of the abyss; “father” of the Babylonian gods as well as “wife” of Tamat. Apsu is finally slain by his (her) son Ea. [Rf. Lenormant, *Chaldean Magic*; Mackenzie, *Myths of Babylonia and Assyria*.]

Apudiel—one of the 7 underworld planetary rulers, called Electors by Cornelius Agrippa. The demon Ganael serves under the joint overlordship of Apudiel and Camael. [Rf. Conybeare, *The Testament of Solomon*.]

Aputel—an invocation angel mentioned in Mathers, *The Greater Key of Solomon*; also the name that a priest bore on his breast when entering the holy of holies. The name was reputed to have had the virtue, when pronounced, of reviving the dead; when engraved on vessels of gold or brass, it loosened every form of evil.

Aqrab—in Arabic mythology, an angel used for conjuring. [Rf. Shah, *Occultism, Its Theory and Practice*.]

Aquachai (or Aqua)—a holy name—one of

the *nomina barbara*—used in Solomonic conjurations to command demons. [Rf. Mathers, *The Greater Key of Solomon*.]

Arabonas—a spirit invoked in prayer by the Master of the Art, in Solomonic rites [Rf. *Grimorium Verum*; Waite, *The Book of Black Magic and of Pacts*.]

Araboth—the 7th Heaven, where the major experiences of Enoch occurred. Also the dwelling place of God. Here, in Araboth, dwell the seraphim, ofanim, and the angels of love, fear, grace, and dread. [Rf. *3 Enoch*; Müller, *History of Jewish Mysticism*; Ginzberg, *The Legends of the Jews*.]

Araciel [Araqiel]

Arad—an Indo-Persian angel who protects religion and science; he is mentioned in Hyde, *Historia Religionis Veterum Persarum*.

Araebel—an angel of the 6th hour, serving under Samil. [Rf. Waite, *The Lemegeton*.]

Arael (Ariel)—“one of the spirits which the rabbis of the Talmud made prince over the people of the birds,” according to Malchus, *The Ancient's Book of Magic*, p. 115.

Arafiel—one of the great angelic princes representing “the divine strength, majesty, and power.” [Rf. *3 Enoch* or the *Hebrew Book of Enoch*.]

Arakiba (Arakab, Aristiqifa, Artaqifa)—an evil (fallen) angel who brought sin to earth—as cited in *Enoch I*, where Arakiba is designated one of the “chiefs of ten” of the apostate troops.

Arakiel [Araqiel]

Aralim [Ereclim]

Aramaiti (Armaiti)—one of the 6 amesha spentas (*q.v.*), representing holy harmony. [Rf. Gaynor, *Dictionary of Mysticism*.]

Araphiel (“neck of God”) one of the guardians of the 2nd hall in the 7th Heaven. “When Araphiel H', the prince, sees Asrulyu, the prince, he removes the crown of glory from his head and falls on his face,” in obeisance. [*3 Enoch*, 18.]

Araqael [Araqiel]

Araqiel (Araquiel, Arakiel, Araciel, Arqael, Saraquael, Arkiel, Arkas)—one of the 200 fallen angels mentioned in *Enoch I*. Araquel taught human beings the signs of the earth. However, in the *Sibylline Oracles* (see fn. in Charles, *The Book of Enoch*, 8:3) Araquel does not seem to be a fallen angel. He is, indeed, one of the 5 angels who lead the souls of men to judgment, the other 4 angels being Ramiel, Uriel, Samiel, Azriel. The name Araquel denotes one who exercises dominion over the earth.

Arariel (Azareel, Uzziel?)—curer of stupidity and one of the 7 angels with dominion over the earth. Arariel is specifically an angel who presides over the waters of the earth (according to the Talmudists). He is invoked by fishermen so that they may, with luck, catch big fish [Rf. Spence, *An Encyclopaedia of Occultism*; *Universal Jewish Encyclopedia*; Gaynor, *Dictionary of Mysticism*.]

Ararita (Araritha)—a name inscribed on a cabalistic sigil in connection with Solomonic conjurations and employed to command demons; if the name is inscribed on a gold plate, the invocant is assured he will not die a sudden death. Ararita is considered to be the “verbum inenerrabile” (the ineffable word or name) of God. [Rf. Barrett, *The Magus II*; Mathers, *The Greater Key of Solomon*.]

Arasbarasbiel—an angelic guard of the 6th Heaven, as listed in *Ozar Midrashim I*, 116.

Arasek—a form of Nisroc (*q.v.*) mentioned by Josephus. [Rf. Hayley (ed.), *The Poetical Works of John Milton*.]

Arathiel—a chief angel of the 1st hour of the night, serving under Gamiel. [Rf. Waite, *The Lemegeton*.]

Arathron (Aratron)—1st of the Olympian spirits governing the planet Saturn; he rules 49 of the 196 Olympic Provinces. Arathron's sigil is pictured on p. 22 of *The Secret Grimoire of Turiel*. [Rf. the *Arbatel of Magic*, and Girardius' arcanic book (1730).] Arathron teaches alchemy, magic, and medicine, and is able to make a person invisible. He can also cause barren women to become fertile.

Arauchia—an angel's name found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. [Rf. Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon*.]

Araxiel—in *Enoch I*, Araxiel is mentioned as one of the fallen angels.

Arayekael—one of the many angel princes appointed by God to the sword. [Rf. M. Gaster, *The Sword of Moses*.]

Araziel (Arazjal, Arazyal, Atriel, Esdreel, Sahariel, Scriel, Sariel, etc.,—"my moon is God")—an angel who sinned when he descended to earth to unite with mortal women. Araziel governed, with Bagdal, the sign of the Bull (Taurus). [Rf. *Enoch I*; Levi, *Transcendental Magic*; *Prince of Darkness*.]

Arbatel—a "revealing" angel, mentioned in the *Arbatel of Magic*. [Rf. Waite, *The Lemegeton*.]

Arbgdor—in *The Book of the Angel Raziel* (*Sefer Raziel*), an angel that governs one of the months. [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Arbiel—an angel serving Anael, ruler of the 6th day. [Rf. M. Gaster, *Wisdom of the Chaldeans*.]

Arcade (fictional)—in Anatole France's *Revolt of the Angels*, a guardian angel, otherwise known as Abdiel (q.v.).

Arcan—king of the angels of the air, ruler of Monday. Arcan's ministers are Bilet, Missabu, Abuhaza. [Rf. Barrett, *The Magus II*.]

Archana—an angel who exercised dominion over the lower rays of the moon. May be the same as Arcan. [Rf. Heywood, *The Hierarchy of the Blessed Angels*.]

Archana—an angel's name found inscribed in Hebrew characters on the 5th pentacle of the planet Saturn. [Rf. Mathers, *The Greater Key of Solomon*.]

Archangel of the Covenant—a term applied to Michael in the Coptic *Apocalypse of Paul*.

Archangel Ruin'd—Satan is so called by Milton in *Paradise Lost I*, 593.

Archangels—the term archangel applies generically to all angels above the grade of (the order of) angels; it also serves to designate a specific rank of angels in the celestial hierarchy. In the pseudo-Dionysian scheme of 9 orders or choirs, the order of archangel is placed 8th—that is, next to the last in rank, immediately above the order of angels. This is a bit confusing, since the greatest angels are referred to as archangels, as in the Old Testament, where Daniel calls Michael "one of the chief princes," which is taken to mean one of the archangels. In the New Testament the term archangels occurs only twice: in I Thessalonians and in Jude. In the latter only, however, is Michael specifically designated an archangel. In Revelation 8:2, John refers to the "seven angels who stand before God," and this is commonly interpreted to mean the 7 archangels. *The Book of Enoch* (*Enoch I*) names the 7: Uriel, Raguel, Michael, Seraqael, Gabriel, Haniel, Raphael. Later Judaism gives Phanuel as an alternate for Uriel. Other lists in apocrypha and pseudepigrapha give, as variants, such angels as Barachiel, Jehudiel, Sealtiel, Oriphiel, Zadkiel, and Anael (Haniel). The archangels, according to the *Testament of Levi*, "minister and make propitiation to the Lord for the sins of ignorance and of the righteous." The ruling prince of the order is usually given as Raphael or Michael. The Koran recognizes 4 archangels but names only 2: Gabriel (Jibril), who is the angel of revelation, and Michael, the warrior angel who fights the battle of the faithful. The 2 unnamed angels are Azrael, angel of death; and Israfil, angel of music, who will sound the trumpet (one of 3 or 4 trumpets) on the Day of Judgment. The earliest source for the names of the archangels is traced to Al-Barceloni, a writer of mystic works in the post-Talmudic period, who related them to the planets. In other writings "we meet with the conception of 12 archangels connected with the signs of the zodiac." [Rf. *The Book of the Angel Raziel* 52a, 61a; Ginzberg, *The Legends of the Jews V*, 24.] For the names of the 12 and their zodiacal signs, see Appendix. The cabala cites 10 archangels (actually 9) and places them in the world of Briah (2nd of the 4 created worlds), thus: Methratton, Ratziel Tzaphkiel, Tzadkiel, Kham-

ael, Mikhale, Haniel, Raphael, Gabriel, Methraton. It will be noted the Methrattin, i.e., Metatron, appears twice, heading and concluding the list of 10—or rather 9. [Rf. Mathers, *The Kabbalah Unveiled*.] “The archangels,” says Dionysius in his *Mystical Theology and the Celestial Hierarchy*, “are the messengers bearing divine decrees.”

Archangels of the 10 Sefiroth—Mathers, *The Kabbalah Unveiled*, lists the archangels of the Sefiroth as follows: 1. Methatron, for Kether (crown); 2. Ratziel, for Chokmah (wisdom); 3. Tzaphkiel, for Binah (understanding); 4. Tzadkiel, for Chesed (mercy); 5. Khamael, for Geburah (strength or fortitude); 6. Mikhael, for Tiphereth (beauty); 7. Haniel, for Netzach (victory); 8. Raphael, for Hod (splendor); 9. Gabriel, for Yesod (foundation); 10. Methatron or the Shekinah, for Malkuth (kingdom).

Archazel—an angel invoked in ritual magic by the Master of the Arts. [Rf. *Grimorium Verum*.]

Archer—a governing spirit of Aquarius. Archer shares this post with Ssakmakiel. [Rf. Levi, *Transcendental Magic*.]

Archistratego (Arhistratig—“chief of hosts”)—when counseling Enoch, God call Michael “my intercessor, my archistratego” (*Enoch I*, 33:11). The same title is given Michael (Mihail) in the Roumanian text of *The Apocalypse of Abraham*. In this apocalypse, the tears that Michael, “herald of death,” sheds over the coming demise of Abraham, “fall into a basin and turn into precious jewels.” The story is found also in Ginzberg, *The Legends of the Jews I*, 300.

Archons (“rulers”)—angels set over nations and identified or equated with aeons. Shamshiel or Shemuïel is “the great archon, mediator between the prayers of Israel and the princes of the 7th Heaven” [Rf. Scholem, *Major Trends in Jewish Mysticism*]. In occultism the archons are primordial planetary spirits. In Manicheanism they were the “Sons of Dark who swallowed the bright elements of Primal Man.” Scholem uses “archon” interchangeably with “great angel.” In *Major Trends* he writes that “archons and angels storm

against the traveler in his ascent [or descent] to the Merkabah.” The *Papyri Graecae Magicae* names 5 of the archons: Uriel, Michael, Raphael, Gabriel, Shamuil. In the Ophitic (gnostic) system, 7 archons are designated: Jaldabaoth, Jao, Sabaoth, Adonaios, Astanphaïos, Ailoaios, Oraios. In other lists other angels appear as archons: Katspiel, Erathaol, Domiel, etc. [Rf. Danielou, *The Angels and Their Mission*; Doresse, *The Secret Books of the Egyptian Gnostics*; Gaynor, *Dictionary of Mysticism*.]

Arciciah—an angel of earth, cited in Schwab, *Vocabulaire de l'Angélologie*.

Ardarel—in occult lore, the angel of fire. Cf. Gabriel, Nathaniel, etc. [Rf. Papus, *Traité Élémentaire de Science Occulte*.]

Ardefiel or Ardesiel—one of the 28 angels ruling the 28 mansions of the moon. [Rf. Barrett, *The Magus*.]

Ardibehist—in ancient Persian religion, the angel of April and one of the amesha spentas. Ardibehist governed the 3rd day of the month. [Rf. *The Dabistan*, pp. 35, 136.]

Ardors—a term used in *Paradise Lost* V, 249 as an order of angels, among whom Milton counts Raphael. In de Vigny's poem “Eloa,” ardors is also spoken of as an order in the celestial hierarchy.

Ardouisur (Arduisher)—in Zoroastrianism, Ardouisur is a female ized (i.e., cherub). Among the attributes of this cherub is making females prolific and giving them easy childbirth, and even supplying them with breast milk. [Rf. *The Dabistan*, p. 167.] Her title is “giver of living water,” says King in *The Gnostics and Their Remains*, p. 106.

Ardour (Ardur)—an angel ruling the month of Tammuz (June-July), according to Schwab, *Vocabulaire de l'Angélologie*.

Arehanah—the name of an angel inscribed on the 3rd pentacle of the planet Saturn. [Rf. Mathers, *The Greater Key of Solomon*.]

Arel—an angel of fire. The name Arel is found inscribed on the 7th pentacle of the sun. In



Angels at the Tomb of Christ by Edouard Manet. Reproduced from Régaincy, *Anges*.

M. Gaster, *The Sword of Moses*, Arel is an angel invoked in ritual magic.

Arel(l)im [Erelim]

Arfiel—another name for the angel Raphael. In *Pirke Hechaloth*, Arfiel is an angelic guard stationed in the 2nd Heaven. [Rf. Schwab, *Vocabulaire de l'Angélologie*, supp.]

Argeniton—an angel mentioned in Hyde, *Historia Religionis Veterum Persarum*.

Arghiel—an angel invoked in magical rites. [Rf. Schwab, *Vocabulaire de l'Angélologie*.]

Arhistratig [Archistratige]

Arhum Hii (Rhum)—in Mandaean lore, one of the *malki* (*uthri*, angels) of the North Star.

Arias—an angel who rules over sweet-smelling herbs. In occultism, Arias is regarded as a demon and is one of the 12 marquises of the infernal empire. [Rf. De Plancy, *Dictionnaire Infernal*.]

Ariel (Arael, Ariael, meaning "lion of God")—the name of an angel in the apocryphal *Ezra*; also in Mathers, *The Greater Key of Solomon*, the *Grand Grimoire*, and other tracts of magic, where he is pictured as lion-headed. Cornelius Agrippa says: "Ariel is the name of an angel, sometimes also of a demon, and of a city, whence called Ariopolis, where the idol is worshipped." In Heywood, *The Hierarchy of the Blessed Angels*, Ariel ranks as one of 7 princes who rule the waters and is "Earth's great Lord." Jewish mystics used Ariel as a poetic name for Jerusalem. In the Bible the name denotes, variously, a man, a city (Isaiah 29), and an altar. In occult writings Ariel is the "3rd archon of the winds." Mention is also made of Ariel as an angel who assists Raphael in the cure of disease. [Rf. M. Gaster, *Wisdom of the Chaldeans*.] In the Coptic *Pistis Sophia*, Ariel is in charge of punishment in the lower world, corresponding with Ur of the Mandaeans (*q.v.*). In *The Testament of Solomon*, he controls demons. In gnostic lore generally he is a ruler of winds and equated with Ialdabaoth as an older name for this god. In practical cabala he is regarded as originally of the order of virtues. According to John Dee,

astrologer royal in Queen Elizabeth's day, Ariel is a conglomerate of Anael and Uriel. In *The Tempest*, Shakespeare casts Ariel as a sprite. To Milton he is a rebel angel, overcome by the seraph Abdiel in the first day of fighting in Heaven. The poet Shelley referred to himself as Ariel, and André Maurois is the author of a life of Shelley called *Ariel*. Sayce ("Athenaeum," October 1886) sees a connection between Ariel and the arelim (erelim), the valiant ones spoken of in Isaiah 33:7, an order of angels equated with the order of thrones. [Rf. *Texts of the Saviour*; Butler, *Ritual Magic*; Bonner, *Studies in Magical Amulets*.]

Ariman [Ahriman]

Arioc (Ariukh, Oriockh)—in Jewish legend, a guardian angel of the ancestors or offspring of Enoch, appointed by God to preserve the Enoch writings. In Genesis, Arioc is the name of an executioner. [See *Arioch*.]

Arioch ("fierce lion")—a demon of vengeance, a follower of Satan, a fallen angel (as in *Paradise Lost* VI, where he is overthrown by the angel Abdiel during the war in Heaven). In Nash, *Pierce Penniless*, reference is made to "the great Arioch that is termed the spirit of revenge." [Rf. Schwab, *Vocabulaire de l'Angélologie*; De Plancy, *Dictionnaire Infernal*, 1863 ed., where Arioch is pictured as the bat-winged demon of vengeance; *The Ancient's Book of Magic*.]

Ariukh [Oriockh]

Arkhas—from the invisible depths God summons Arkhas "firm and heavy and very red" and commands this primordial spirit to be divided. And when Arkhas divided himself, "the world came forth, very dark and great, bringing the creation of all things below." This account of the formation (not the creation) of the earth is found in *Enoch II*, 26.

Armaita (Aramaiti, Armaiti)—in Persian mythology, one of the 6 or 7 amesha spentas or archangels. She is the spirit of truth, wisdom, and goodness who became incarnate and visited the earth "to help the good." [Rf. *Grundriss der iranischen Philologie* III; Forlong, *Encyclopedia of*

Religions; Redfield, Gods/A Dictionary of the Deities of All Lands.]

Armaros (Armors, Pharmaros, Abaros, Arearos)—one of the fallen angels as listed in *Enoch I*. Armaros taught "the resolving of enchantments." According to R. H. Charles, the term Armaros may be a corruption of Araros.

Armas—an angel invoked in magical rites at the close of the Sabbath. [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 102.]

Armaza ("the great lord")—an angel in Aramaic incantations, cited in Montgomery, *Aramaic Incantation Texts from Nippur*.

Armaziel (Armisaël?)—a gnostic entity mentioned in *The Secret Books of the Egyptian Gnostics*, p. 198.

Armen (Ramiel? Arakiel? Baraqel?)—one of the fallen angels listed in *Enoch I*, 69.

Armors (see Armaros)—the name occurs in Mark Van Doren's poem "The Prophet Enoch," where Armors is included among the fallen angels.

Armesi—an angel of the 10th hour of the day, serving under the suzerainty of the angel Oriel. [Rf. Waite, *The Lemegeton*, p. 68.]

Armesiel—in Waite, *The Lemegeton*, p. 69, an angel of the 4th hour of the night, serving under Jefischa.

Armiel—an angel officer of the 11th hour of the night, serving under Dardariel.

Armies—a term for one of the celestial orders, as used by Milton in *Paradise Lost*. [Rf. West, *Milton and the Angels*, p. 135.]

Armimas (Armimimas)—an angel invoked in magical rites at the close of the Sabbath. Cf. Hermes or Ormuzd. [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 100.]

Armisaël—angel of the womb. In Talmud it is recommended that, to ease a confinement, one should recite Psalm 20 nine times, but if this does not prove efficacious, then one should try the following invocation: "I conjure you, Armisaël,

angel who governs the womb, that you help this woman and the child in her body." [Rf. Trachtenberg, *Jewish Magic and Superstition*, p. 202.]

Armogen [Harmozei]

Armon—one of the angels of the 2nd chora or altitude invoked in magic prayer, as set forth in *The Almadel of Solomon*.

Arphugitonos—one of the 9 angels who will rule "at the end of the world," according to the *Revelation of Esdras*. [Rf. *The Ante-Nicene Fathers* 8, 573.] For the names of the other 8 angels, see *Angels at the End of the World*.

Arsyalalyur—an angel sent to Enoch with a special message from God; also to Lamech's son Noah to warn him of the impending flood, according to *The Book of Adam and Eve*. The name is a corruption or amalgamation of Israel and Uriel. [Rf. *Enoch I*, 10 (Dillman's text).]

Artakifa—an archangel mentioned in Enoch lore.

Aruru—in Sumerian mythology, a female messenger of the gods who created man from clay. She was the mother of the hero Gilgamesh.

Arvial (Avial)—one of the angels guarding the 4th Heaven. Cited in *Ozar Midrashim I*, 116.

Arzal (Arzel)—one of the 4 angels of the east who are "glorious and benevolent angels" invoked when the invocant wishes to partake of the secret wisdom of the Creator. See *Clavicula Salomonis*.

Asac(h)—an angel invoked in magical prayer. [Rf. *Grimorium Verum*.]

Asacro (Asarca)—in black magic, an angel invoked in prayer and conjuration rites.

Asael ("whom God made")—an angel under Semyaza who cohabited with the daughters of men; hence, a fallen angel. [See Azazel.]

Asaliah—in the cabala, an angel of the order of virtues, under the ethnarchy of Raphael. He has dominion over justice. In *The Magus* he is one of the 72 angels bearing the mystical name of God

Shemhamphorae. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 281.

Asamkis—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Asaph (Asaf)—leader, at night, of hosts of angels in the chanting of hymns to God—just as the angel Heman leads the hosts in morning chants, and Jeduthun leads in evening chants. [Rf. *The Zohar* (Kedoshim).] Psalms 50 and 73–83 are ascribed to Asaph. In Jewish legend, Asaph was the father of medicine. Nahmanides in his *Torat ha-Adam* refers to “the Jew Asaf” and his book on healing.

Asarca [Asacro]

Asariel (“whom God has bound,” i.e., by an oath)—one of the 28 angels ruling over the 28 mansions of the moon.

Asasiah—one of the many names of the angel Metatron.

Asasiel—angel of Thursday, who shares his rule with Sachiël and Cassiël. Asasiel is also one of the presiding spirits of the planet Jupiter. [Rf. de Abano, *The Heptameron*; Barrett, *The Magus II; The Secret Grimoire of Turiel*.]

Asath (Asach)—an angel invoked in Solomonic magical rites. [Rf. *Grimorium Verum*.]

Asbeel (“deserter from God”)—in *Enoch I*, Asbeel is included among the fallen angels. “He imparted to the holy sons of God evil counsel and led them astray through the daughters of men.”

Asbogah [Azbugay YHWH]

Ascobai—in Solomonic magical operations, an angel summoned in exorcisms of Wax. [Rf. Mathers, *The Greater Key of Solomon*.]

Asderel (Asredel, Asradel Shariel)—the name is a corruption of Sahariel. Asderel is an evil archangel who taught the course of the moon. [Rf. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*.]

Asentacer—corresponding angel for the angel Lelahel.

Aseu—corresponding angel for the angel Anauei.

Asfa'el (“God adds”)—in *Enoch I* and *Enoch II*, Asfa'el is a luminary of one of the months and “head of a thousand.” Charles in *The Book of Enoch* refers to Asfa'el as a “chiliarch who has to do with the intercalary day under one of the 4 leaders.” Asfa'el is said to be an inversion of Hilujaseph or Joseph-el.

Ashael X—an invocation angel, mentioned in M. Gaster, *The Sword of Moses*.

Ashamdon—variant for Shamdan (q.v.). [Rf. Bamberger, *Fallen Angels*, p. 171.]

Asha Vahishta—in Zoroastrian lore, one of the 6 amesha spentas (q.v.). An archangel of righteousness. [Rf. *Grundriss der iranischen Philologie* III.]

Ashkanizkael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Ashmedai (Ashmodai, Asmodée, Asmadai, Asmodeus, Chammaday, Sydonay, etc.)—in rabbinic lore, a messenger of God, hence an angel. However, being an opponent of Solomon and ruler of the south, with 66 legions of spirits under him, he is usually regarded as an evil spirit himself, some occult sources going so far as to identify him with the serpent who seduced Eve in the garden of Eden. [Rf. Mathers, *The Greater Key of Solomon*.] Good or evil, angel or demon, he is not considered harmful; he has been characterized as a cherub, “prince of sheddim,” and as “the great philosopher.” [Rf. Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Müller, *History of Jewish Mysticism*.]

Ashmodiel—in occultism, a zodiacal angel governing the sign of Taurus. [Rf. Jobes, *Dictionary of Mythology Folklore and Symbols*.]

Ashraud—“a prince over all the angels and Caesars,” according to Mathers, *The Greater Key of Solomon*.

Ashriel (Azrael, Azriel, Azariel—“vow of God”)—one of the 7 angels with dominion over

the earth. He is the angel who separates the soul from the body at death. In the cabala, he is invoked as a curer of stupidity. See writings of Moses Botarel.

Ashrulyu (Ashrulyai, Asrulyu—"who causes to dwell")—a great angelic prince, one of the 20 names of the godhead, residing in the 1st Heaven. He is president of the institute of learning and one of the *sarim* (princes) of the Torah. See Yefefiah. [Rf. 3 Enoch.]

Ashu [Sirushi]

Asiel ("created of God")—in *Esdras II*, an apocryphal work, Asiel is one of 5 "men" (i.e., angels) appointed by God to transcribe the 204 books dictated by Ezra. The other 4 "men" were Dabria (Ecanus), Selemia, Selecucia, and Sarea (Sarga). Of the books, 70 were to be delivered or made available only to the wise among men; the rest of the books were for use by the general public. In *The Testament of Solomon* Asiel is a fiend who detects thieves and can reveal hidden treasure. He figures in a talisman against sudden death reproduced in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 342.

Asimon (Atimon)—an angel listed in *Malache Elyon* (*Angels on High*), where reference is made to *The Zohar*.

Asimor—in hechaloth lore, Asimor is one of 7 angelic princes of power, the other 6 being Kalmiya, Boel, Psachar, Gabriel, Sandalphon, and Uzziel. [Rf. Margouliath, *Malache Elyon*, p. 17.]

Asiyah [Assiah]

Asmadai—one of the 2 "potent thrones," as cited in Milton's *Paradise Lost* VI, 365. Uriel and Raphael succeed in vanquishing Asmadai (along with Adramalec), 2 powers, says Milton, "to be less than Gods/Disdain'd." (See Asmoday.)

Asmodal—an angel dealt with in Solomonic Wax exorcisms. [Rf. Mathers, *The Greater Key of Solomon*.]

Asmoday (Ashmeday, Asmodius, Sydoney)—a fallen angel "who has wings and flies about, and

has knowledge of the future," according to Budge, *Amulets and Talismans*, p. 377. Asmoday teaches mathematics and can make men invisible. He "giveth the ring of Vertues" and governs 72 legions of infernal spirits. When invoked, he manifests as a creature with 3 heads (bull, ram, man). Asmoday is a character in John Dryden's dramatic poem, *The State of Innocence*. A variant spelling of the name is Hasmoday, who is one of the demons of the moon. [Rf. De Plancy, *Dictionnaire Infernal*; Butler, *Ritual Magic*; Waite, *The Lemegeton*; Shah, *The Secret Lore of Magic*.]

Asmodee (see Ashmedai)—a French form for Asmodeus and (according to De Plancy) identical with Sammael or Satan.

Asmodel—in ceremonial magic, the angel with dominion over the month of April. He is also (as cited in Camfield, *A Theological Discourse of Angels*) ruler of the zodiacal sign of Taurus. (See Tual, Hamabiel.) Formerly, Asmodel was one of the chiefs of the order of cherubim. He is now a demon of punishment (as recorded in the Coptic gnostic *Pistis Sophia*). The cabala includes him among the 10 evil sefiroth (*q.v.*). [Rf. Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*; Ambelain, *La Kabbale Pratique*.]

Asmodeus ("creature of judgment")—the name is derived from ashma daeva (see Asmoday, Chammaday). Asmodeus is a Persian rather than a Jewish devil; however, incorporated into Jewish lore, he is there regarded as an evil spirit. According to Forlong, *Encyclopedia of Religions*, Asmodeus is "the talmudic Ashmedai, a demon borrowed from the Zend Aeshmadeva," a "raging fiend" (*The Book of Tobit* 3:8). It was Ashmadai (Ashmedai), says Forlong, who made Noah drunk, and who, in *Tobit*, slew the 7 bridegrooms of the young Sarah, and who, overcome by the angel Raphael, was finally "banished to upper Egypt." In demonology, Asmodeus in Hell is controller of all gaming houses. Wierus the demonographer says Asmodeus must be invoked only when the invocant is bareheaded, otherwise the demon will trick him. Barrett, *The Magus II*, pictures Asmodeus in color as one of the "Vessels of Wrath."

In Le Sage's romance *The Devil on Two Sticks* Asmodeus is the main character. In James Branch Cabell's *The Devil's Own Dear Son*, Asmodeus is the son of Adam's first wife Lilith by Samael. However, in *The Book of the Sacred Magic of Abra-Melin the Mage*, we find this report: "Some rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naamah; others say he was the demon of impurity." Jewish lore charges Asmodeus with being the father-in-law of the demon Bar Shalmon [Rf. *Jewish Encyclopedia*, p. 510]. In Solomonic legends, Asmodeus also goes by the name of Saturn, Marcolf or Morolf. He is credited with being the inventor of carousels, music, dancing, drama, "and all the new French fashions." [Rf. Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*; Waite, *The Book of Black Magic and of Pacts*; *Malleus Maleficarum* (p. 30); Voltaire, "Of Angels, Genii, and Devils."]

Asradel [Asderel]

Asrael—an angel in a 4-act opera of that name composed by Alberto Franchetti, with libretto by Fontana. Based on the old Flemish legend, Asrael falls in love with another angel called Nefta (female), loses her, and finally is reunited with her in Heaven. The opera had its first American performance in 1890 at the Metropolitan in New York.

Asrafil—in Arabic lore, the angel of the last judgment. A "terrible angel," says De Plancy, who includes Asrafil in his *Dictionnaire Infernal* (ed. 1863) as a demon and pictures him as such. Often mistaken for Azrael, angel of death.

Asriel X (or Asrael X—"vow of God")—chief of the 63 angel-guardians of the 7 Heavens. In hechaloth lore, Asriel X is an invocation angel. [Rf. M. Gaster, *The Sword of Moses*; "Angel" in *New Schaff-Herzog Encyclopedia*.]

Asron—one of numerous guards of the gates of the East Wind. [Rf. *Ozar Midrashim* II, 316.]

Assad—in Arabic lore, an angel invoked in conjuring rites. [Rf. Shah, *Occultism*, p. 152.]

Assafsisiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Assarel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Asser Criel—an unutterable name (of a spirit) engraven on the breastplate of Moses and Aaron, according to the cabala. Whoever, it is said, wears the breastplate so engraved will not die a sudden death. [Rf. *The Sixth and Seventh Books of Moses*.]

Assi Asisih—a messenger of the Lord's sword sent to man. [Rf. *The Sword of Moses*, p. 30.]

Assiah (Asiyah)—in cabalistic cosmology, one of the lowest of the 4 worlds, "the world of making," or the world of action, the world of Oliphoth, that is, the world of shells or demons. It is the abode of Sammael, prince of darkness. [Rf. Fuller, *The Secret Wisdom of the Qabalah*.]

Assiel—angel of healing, as cited in *The Book of the Angel Raziel* and in Schwab, *Vocabulaire de l'Angélologie*, suppl. [Cf. Raphael.]

Assimonem—in Mathers, *The Greater Key of Solomon*, p. 45, the Assimonem are angels invoked in Solomonic conjurations to command demons to confer on the invocant the gift of invisibility.

Astachoth (Astrachios, Astroschio)—an angel invoked in the exorcism of water. [Rf. *Grimorium Verum*; Shah, *The Secret Lore of Magic*.]

Astad—in ancient Persian lore, the angel of the 26th day of each month. Astad was found at the 64th gate (of the 100 gates) of Paradise. [Rf. *The Dabistan*, p. 166.]

Astagna (Astrgna)—as listed in Barrett, *The Magus*, an angel resident in the 5th Heaven. He rules on Tuesday. When invoking this angel the invocant must face west.

Astaniel—one of the chief angel-princes appointed by God to the sword.

Astanphaeus (Astaphaeus, Astaphai, Astaphaios)—in gnostic lore, one of the 7 elohim

(angels) of the presence. In the Ophitic system, he is a Hebdomad—one of the 7 potentates or archons engendered by the god Ildabaoth “in his own image.” He is also lord of the 3rd gate “leading to the aeon of the archons” (according to Origen in *Contra Celsum*, who claims the name derives from the art of magic). Astanphaeus is likewise declared to be one of the 7 sons of Sydik (Melchisedec). On the other hand, the name is said to be a variant form of Satan. In Phoenician theogony, Astanphaeus is a primordial power. C. W. King, *The Gnostics and Their Remains* (pp. 214–215), declares Astanphaeus to be “the Jewish angel of the planet Mercury” and of Magian origin. King reproduces a gnostic gem (Plate VI) with the name of Astanphaeus inscribed on it. [Rf. “Gnosticism” in *Catholic Encyclopedia*; Grant, *Gnosticism and Early Christianity*.]

Astaribo—a name for Lilith in medieval magic.

Astaroth (Asteroth)—once a seraph, Astaroth is now, according to Waite, *The Lemegeton*, a great duke in the infernal regions. There he “discourses willingly on the fall [of the angels] but pretends that he himself was exempt from their lapse” (see Wierus, *Pseudo-Monarchia*). “In the Greek language,” says Barrett in *The Magus I*, “Astaroth is called Diabolus.” When Astaroth is invoked, he manifests as “a beautiful angel astride a dragon and carrying a viper in his right hand.” His sigil is shown in Waite, *The Book of Black Magic and of Pacts*. Before Astaroth fell, he was (declares the *Admirable History of the Possession and Conversion of a Penitent Woman*) a prince of the order of thrones. Spence, *An Encyclopaedia of Occultism*, maintains, to the contrary, that he belonged to the order of seraphim. Voltaire finds that Astaroth was an ancient god of Syria. According to the *Grimorium Verum*, Astaroth has set up residence in America. “In the English tradition,” says De Plancy, Astaroth was “one of the 7 princes of Hell who visited Faust.”

Astarte (Ashteroth, Ashtoreth, Ishtar-Venus, etc.)—chief female deity of the ancient Phoenicians, Syrians, Carthaginians. Astarte was a Syrian moon goddess of fertility. As Ashteroth

she was worshipped by the Jews in times when idolatry was prevalent in Palestine: “Ashtoreth, the abomination of the Zidonians” (II Kings, 23:13), the Zidonians being the Phoenicians. Jeremiah called Ashtoreth the “queen of heaven.” The Greeks borrowed their Aphrodite from Astarte. Finally, Astarte shows up, in occult lore, as the demon for the month of April. In *Paradise Lost* (I, 438), Astarte is a fallen angel, equated with Astoreth. [Rf. Redfield, *Gods/A Dictionary of the Deities of All Lands*; De Plancy, *Dictionnaire Infernal* IV, 138; and near-Eastern mythologies.]

Astel—a spirit operating on the planet Saturn. [Rf. *The Secret Grimoire of Turiel*.]

Asteraoth—one of the 7 great planetary rulers; an angel who was able to overcome the demoness called Powers (one of the 7 demonesses summoned by King Solomon, according to legend). [Rf. 3 *Enoch*; Conybeare, *The Testament of Solomon*.]

Astiro—the corresponding angel for Mehiel (q.v.).

Astm (surname Kunya X)—one of the 14 conjuring angels mentioned in M. Gaster, *The Sword of Moses*. Astm is also one of the ineffable names of God.

Astoreth—in *Paradise Lost* I, 438, Astoreth is a fallen angel. She is equated with Astarte.

Astrachios (see Astachoth)—in Mathers, *The Greater Key of Solomon*, Astrachios is called Herachio. He is an angel invoked in the exorcism of the water. [Rf. *Grimorium Verum*.]

Astrael Iao Sabao—also known simply as Israel or Astrael. He is an angel whose name is found inscribed on magical amulets. [Rf. Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*; Conybeare, *The Testament of Solomon*.]

Astrompsuchos (Etrempsuchos, also Strempsuchos)—in the Bodleian *Bruce Papyrus*, Astrompsuchos is a celestial guardian of one of the 7 Heavens. Hippolytus gives the name as one of the powers worshipped by the Peratae. [Rf. Legge, *Forerunners and Rivals of Christianity* I, 107 fn.]



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